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# UNITY

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*"These Things Are Ageless"*

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## *Monthly Thoughts*

BY CHARLES FILLMORE

To be Used from February 1 to February 28

*Illumination:* Through Jesus Christ, I am spiritually awakened to the good and the beautiful everywhere.

*Prosperity:* Love is the magnet that establishes my prosperity, and abundance flows to me from every direction.

*Healing:* I am filled and thrilled with the healing power of God's love, and I rejoice in health of body and peace of mind.

*For instructions about these thoughts turn to page 48*

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# Unity

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George E. Carpenter, Editor

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## *Faith*

from the writings of

CHARLES FILLMORE

*Now faith is assurance of* things *hoped for, a conviction of things not seen. . . . By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.*

IN THE 11th chapter of The Epistle to the Hebrews, we find the achievements of men of faith piled mountain high:

By faith Enoch was translated that he should not see death. . . . By faith Noah . . . prepared an ark to the saving of his house. . . . By faith Abraham, being tried, offered up Isaac. . . . By faith Moses, when he was born, was hid three months by his parents. . . . By faith the walls of Jericho fell down. . . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword,

from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection.

The idea that faith is something that has to do only with one's religious experience is incorrect. Faith is a faculty of the mind that finds its most perfect expression in the spiritual nature, but in order to bring out one's whole character it should be developed in all its phases. That it is a power is self-evident. People who have faith in themselves achieve far more than those who do not believe in their own ability. We call this self-faith innate confidence, but confidence is only a form of faith. Belief is another of the expressions of faith. Jesus apparently made no distinction between faith and belief. He said, "Believe ye that I am able to do this?" and "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." In an analysis of the constituent parts of man's consciousness, we locate belief in the intellect, working in the thought realm without contact with the more interior substance of Spirit, upon which true faith is founded.

In Spirit, faith is related to omnipresent substance or assurance. Jesus used the same illustration when He referred to Peter, a type of faith, as a rock upon which He would found His church. Here is proof that faith is closely allied to the enduring, firm, unyielding forms of earth substance. But free faith has power to do, and power to bring about results in the affairs of those who cultivate it.

Like the other faculties, faith has a center through which it expresses outwardly its spiritual powers.

Physiologists call this center the pineal gland, and they locate it in the upper brain. By meditation man lights up the inner mind, and he receives more than he can put into words. Only those who have strengthened their interior faculties can appreciate the wonderful undeveloped possibilities in man. The physiologist sees the faculties as brain cells, the psychologist views them as thought combinations, but the spiritual-minded beholds them as pure ideas, unrelated, free, all-potential.

Faith can be extended in consciousness in every direction. It will accomplish wonderful things if quickened and allowed free expression in its native realm. When Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," He referred to faith's working in spiritual substance. Such results are possible only to the faith that co-operates with creative law. Where faith is centered in outer things, the results are not worthy of mention. Men have named them luck, accident, chance, and the like. Such charms seem to work for a little while, then suddenly change, so it is evident that they are not under any enduring law.

When faith is exercised in the intellectual realm, the results are usually profitable to the man of brains. If he has faith in his art, or his science, or his philosophy, it answers his purpose, for a time at least, but it never gets beyond the traditions and experiences of precedent. Intellectual people do no miracles through faith, because they always limit its scope to what the intellect says is law. It is when

faith is exercised deep in spiritual consciousness that it finds its right place, and under divine law, without variation or disappointment, it brings results that are seemingly miraculous.

Faith has always played a very large part in the experiences of religious people because they have given it free scope, expecting great things through it from the Lord. But nearly all faith demonstrations have been the result of a sort of blind confidence that God would carry out whatever was asked of Him. Sometimes a petitioner has been disappointed, and a series of disappointments has usually led to doubt and to the conclusion that God has in some way changed His law. The early Christians were taught by Jesus and His disciples to have faith in God, and they did wonderful, so-called miraculous, works. As time went on and their attention was more and more drawn to worldly things, the Christians of a later day became separated from the spiritual forces within them, and their faith lost its energy. Then they began teaching that miracles were no longer necessary; that God had given them to the early Christians because they did not have the Bible or an organized church. They also taught that the miracles had been given to prove that Jesus was the Son of God.

Now we have a fuller understanding of the law of God, and know that whatever has been done once can be done again under like conditions. If Jesus and His disciples and the early Christians did marvelous things through the prayer of faith, we can do likewise. All that is required is perseverance in our use of faith until we make connection

with the higher realms of consciousness, where, as Jesus said, though our faith be as small as the smallest of seeds, it will spring forth and demonstrate its power to carry out every desire into which we infuse it. "Nothing shall be impossible unto you," if your faith is in Spirit, and if your work is in harmony with Divine Mind.

The Christian religion has been a great factor in the development of faith in the inner realms of man's being. "Blessed *are* they that have not seen, and *yet* have believed." The power to see in Spirit is peculiar to faith. In its outer expression this power is sight; interiorly it is that which perceives the reality of the substance of Spirit. Mental seeing is knowing; when we perceive the truth of a proposition, we say, "I see, I see," meaning that we mentally discern.

Faith in the reality of things spiritual develops the faith center in the brain, called the pineal gland. When this mental eye is illuminated with spiritual faith, it sheds a radiance that hovers like a halo around the head and extends in lessening degree throughout the whole body. "When thine eye is single, thy whole body also is full of light." The halo that the early artists painted around the heads of saints was not imaginary, but real. This illuminating power of faith covers the whole constitution of man, making him master of all the forces centering about spiritual consciousness. Faith and prayer go hand in hand.

"The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." Have faith in what you do, and after it is done do not condemn yourself.

We all are seeking happiness, contentment, and we know by experience that we are happy when we are in tune with our environment. There is a great variety of ideas that cause us inharmony. We think that if we have money and friends we can be happy; but things do not make happiness. It is our mental attitude toward things that fixes our relation to them, and the better we understand the innate substance of the world about us, the more do we appreciate it.

Faith is ever active, and it should be made the true substance of every idea. We should have faith in our own power, capacity, and ability; if we are to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who would "put on Christ." It is his breastplate, his protection, while he is coming up into knowledge of the absolute good. Sin is a missing of the mark, and we miss the mark by not having faith.

Faith in the reality, power, and willingness of the mental and spiritual forces is absolutely essential to success in demonstrating the higher law. Jesus was the herald of a set of laws that will revolutionize the civilization of this world and will produce a new and higher type of man. He spoke of a new condition for the uplift of the race; He called it the "kingdom of heaven," and He said that it must be built upon the foundation typified by Peter (a rock), which is faith. The development of the faith faculty in the mind is as necessary to the worker in spiritual principles as is the development of the mathematical

faculty in the worker in mathematics. Neither of these faculties comes at a bound fully formed into consciousness, but both grow by cultivation. "Increase our faith," said the disciples, and Jesus answered: "Have faith in God."

Nearly all readers of Scripture recognize Peter as a type of faith. By studying his experiences we may get suggestions on the development of that faculty in ourselves. The fluctuating allegiance of Peter to Jesus illustrates the growth of faith in one who has had no development of that faculty. Faith and doubt contended for supremacy in Peter, and we wonder why Jesus chose as His chief disciple this vacillating, weak, and cowardly fisherman. But we observe that Peter was enthusiastic, bold at times, receptive and patient under reproof. He had never walked on the water, but when Jesus said, "Come," he boldly went out to meet Him. Doubt entered his mind, and he sank; but the helping hand was extended to him and he was made stronger by the experience. This and many other illustrations in the history of Peter show how faith grows in the mind, and we should not be discouraged if our first efforts fall short of the desired end.

A very little faith often produces surprising results. The forces invisible are much closer than we think, and when we turn our attention in their direction the response is usually so pronounced and so swift that we cannot but feel that a miracle has been performed. A more intimate acquaintance with the divine law convinces us that under it all things are possible if we only *believe,* and if we at the same time conform our thoughts to its principle.

Peter (faith), James (judgment), and John (love) were the three apostles who were very close to Jesus, and they are more prominent in His history than any of the others. This indicates that these three faculties are developed in advance of the others, also that they are closely associated. Understanding reveals to us that God is a mind-principle whose foundation is *ideas*. When this character of the creative principle dawns upon us, we see how easy it is to commune with God. Through this communion we almost unconsciously strengthen faith, and we find that one faculty helps another to grow. But there must be room in which to grow, and room is made by love. Selfishness is limitation; it binds man in a little prison called personality. The only way to enlarge one's character and give play to all the faculties is through love. Love enlarges the field of consciousness by leveling the thoughts of enmity and opposition. Make friends with all your adversaries quickly, whether they be persons, thoughts, or things.

We are constantly making conditions through our thoughts. Some people declare that everything is against them. If they miss a car, they say, "It is always that way," and they build up a state of mind in which everything seems contrary to them.

In all our experience we should condemn nothing that comes to us and nothing that we do. We know the law; let us keep it, and not set up any adverse conditions by our thoughts of condemnation. Whatever you are doing, be happy in it. If you are getting wrong results, do not believe in an angry God. You are getting the results of your acts, according to your faith. Be wise; pronounce nothing evil, and only good

will come. Shall we call everything good? Yes. If the savage knew this law he could lift himself to a higher consciousness by it. We get out of savagery by idealizing the good.

Have faith in the innate goodness of all men and all conditions. Do not condemn, no matter how great the provocation. What you *think,* you create in your own consciousness. Enlarge your range of vision, and you may see good in what now seems evil. God is good and God is all, hence there can be no *real* condition but the good. Why should we waste our time fighting evil? If we build our character upon faith, understanding, and love, with the great I AM as the focal center, we shall become pillars in the temple of God.

### Faith Affirmations

*"Now faith is assurance of things hoped for, a conviction of things not seen."*

*Holding continuously to the reality of things spiritual establishes them in mind—they become mental substance.*

*I believe in the presence and power of the one Mind, and it is to me substantial intelligence.*

*"According to your faith be it done unto you."*

*My doubts and fears are dissolved and dissipated; in confidence and peace I rest in God's unchangeable law.*

*"Great is thy faith: be it done unto thee even as thou wilt."*

*With my mind's eye I see more and more the reality of the true ideas ever existing in divine principle.*

*"I believe; help thou mine unbelief."*

*Jesus said: "Have faith in God."*

*I am saved from pain and sorrow through my unswerving faith in the protection and care of God.*

*"Lord, increase our faith."*

*My faith grows greater day by day, because it is planted in Truth, and through it the mountains of mortal error are moved into the sea of nothingness.*

*The understanding of Spirit clarifies my faith.*

*"I know him whom I have believed." I am persuaded that He is able, that He is willing, that He is eager, to give me whatsoever I ask.*

*My faith comprehends the beauty of wholeness.*

*My faith is of God and in God.*

*Go thy way; thy faith hath made thee whole."*

## Those Who Are Blessed

*His disciples came unto him: and he opened his mouth and taught them, saying,*

*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

*Blessed are they that mourn: for they shall be comforted.*

*Blessed are the meek: for they shall inherit the earth.*

*Blessed are they that hunger and thirst after righteousness: for they shall be filled.*

*Blessed are the merciful: for they shall obtain mercy.*

*Blessed are the pure in heart: for they shall see God.*

*Blessed are the peacemakers: for they shall be called sons of God.*—MATTHEW

# *Have You Located God?*

LESLIE E. DUNKIN

"HAVE YOU LOCATED GOD?" is a sincere adult question. Every person has voiced a similar inquiry, either in thought or spoken words. A young child asks the question, "Where is God?" and his parents are puzzled for an answer. Failure to find a satisfactory answer has kept and continues to keep many adults from finding and making use of God in their busy lives. Some are content to let theologians split hairs on the question, while they are busy with something more tangible. But the location and use of God can easily bring many immediate and tangible benefits to everyone.

John, the most beloved apostle of Jesus, makes two clear statements about God: "God is Spirit: and they that worship him must worship in spirit and truth," and "God is love; and he that abideth in love abideth in God, and God abideth in him."

John has this to say about the visible location of God: "No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us."

*Spirit* is defined in the dictionary as "life . . . regarded as separate from matter." Truth defines it as a name for God in man or I AM, the same in character as Divine Mind or God.

We know from personal observation and experience that Spirit cannot be seen or touched; yet we can see and actually touch the evidence of its

presence. Fill the seats of an auditorium with people. Let someone radiating the spirit of love step on the platform and face the audience without saying a word. One can immediately feel the warmth and see evidence of love in the eyes and smiles of the audience. On the other hand, let someone radiating the spirit of ill will appear before the same audience. Immediately, one can feel the ill will and see evidence of it in the faces of the audience.

John tells us not only that God is Spirit, but also that this Spirit is love. Since no one has ever seen God, it is useless to seek a view of Him. However, we can look for evidence of the presence of God. Wherever love is, God is there, for God is love. John reminds us of this when he writes, "If we love one another, God abideth in us."

Then where is God? Being Spirit, there are no limitations of body, building, or any other material barrier. Everyone who has given the subject any serious thought agrees that God as Spirit is everywhere or omnipresent.

The Psalmist declares the omnipresence of God and finds it comforting. He says:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

The question, "Where is God?" or "Have you located God?" is not asked from a desire to flee from

Him. Rather, it is asked in the desire to find God and to know His presence.

Have you located God in your life? If not, you have an invaluable and very helpful discovery to make within yourself. God is there, waiting for you to give expression to His presence. Look for love and all that is good. Then you will locate God and become deeply aware of His presence.

Have you located God in your friends and loved ones? He is there, even though His presence may not always be in evidence. Look for the divine love and the divine good in them. Encourage and help them to look for divine love and good also. Your individual or combined search will not be in vain. Once located and given full expression, God will be clearly in evidence in everyone's life.

Have you located God in those who apparently dislike you? Possibly you have let yourself dislike them, too. The best thing for you to do, then, is to look for God in those persons. Search out the lovely and the good in them. And when you find God in these individuals you will find a greater amount of love and good in your own life. And it will not be long before these persons will be locating God in you as well as in others.

Yes, God is right where you are now. You may have been too busy or worried to notice the presence of love and good, but you will find it at hand, once you look for it sincerely. God is not exclusively across the fence or in the field where you now are not. You need not wish that you were somewhere else so you can have more of God.

Have you located God in the work you are do-

ing? He is there, for He is present everywhere. No work is so menial or so far removed from life that God is not there. When you look for the love and good in the work you are doing now you will immediately be conscious of God's presence within you as you work.

Have you located God in the problem that is facing you? Yes, He is there, waiting for you to discover the presence of love and good and then to use Him. You will find that when God is located in your problem a welcome solution comes easily, naturally, and quickly.

Have you located God in today? His presence of love and good is within you even while you read this closing paragraph. Continue your search for and use of God through every minute and hour of the day. When night comes your life will be overflowing with love and good. Then you will have located —and used—God.

## ANSWER

*Georgia Moore Eberling*

You ask me how a prayer gets through to God,
How does the airplane soar through trackless space?
How does the spider spin her silver lace?
How does the poppy blaze on bare brown sod?
I know not how, I only know that God
Does answer prayer, and gives to me His grace.

# *"According to Your Faith"*

ROSE UMBREIT

PAUL SAYS OF Abraham's faith: "Abraham . . . believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform."

Abraham, like Jeremiah, experienced a powerful realization of the truth of the statement: "I am Jehovah, the God of all flesh: is there anything too hard for me?" He came to know that the God of heaven, of earth, and of material things was also the God of all flesh and that nothing was beyond His power. Abraham believed in God's promise, "I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son."

But Sarah "laughed within herself." Many of us, too, have laughed until a fuller realization of spiritual Truth has flashed upon us. "He that believeth not is condemned already." Disbelief closes the door to realization.

"Jehovah did unto Sarah as he had spoken. And

Sarah conceived, and bare Abraham a son in his old age."

Was Isaac born to an aged couple or was the clock of time actually turned backward, making Abraham and Sarah young again?

In the 20th chapter of Genesis, we read that this same couple, described as "well stricken" in years, journeyed to Gerar—a long distance through a wilderness. And they must have gone afoot or by donkey or camel. "And Abraham . . . sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimeleck, king of Gerar sent, and took Sarah."

Did youth return to Abraham also? Let us skip over a period of forty years. Isaac is now married to Rebecca, and Sarah has passed on. In Genesis we read, "And Abraham took another wife, and her name was Keturah." This second wife bore him six children.

It must be that centuries ago in that faraway land Abraham, through faith in God, experienced revitalization. But are we wearing ourselves out seeking health or well-being when all we need is a vitalizing realization that God created and maintains the human body and nothing is too hard for Him? Abraham accomplished through faith. Why do we not follow his example? "In thy seed shall all nations be blessed."

What is the power back of such a miracle? It is recognition of and unshakable belief in the power of God. It is recognition of and subjection of one's self to a Power that is mightier than circumstance, greater than any condition. It is acknowledg-

ment of God, not as an answer, but as the answer. "For there is no power but of God." This recognition and submission has been stressed in such hymns as "I Surrender All," "Have Thine Own Way, Lord," and "Lead, Kindly Light."

What opened the way for the miracles of Jesus? Was it not faith—His faith in God and the faith others had in Him? Jesus said to the nobleman whose son was critically ill, "Except ye see signs and wonders, ye will in no wise believe." This statement implies that belief is a prerequisite to healing. When the nobleman's answer made his faith evident, Jesus said, "Go thy way; thy son liveth." The man believed and went his way, confident of results, and the boy was healed.

The leper expressed complete faith when he said these words—"If thou wilt, thou canst make me clean," and immediately his leprosy was cleansed. The centurion had perfect faith when he made the request, "Only say the word, and my servant shall be healed." Jesus marveled and said, "I have not found so great faith, no, not in Israel," and the servant was healed. To the sinful woman who washed and anointed His feet, Jesus said, "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

Consider the life-giving faith of the ruler who came to Jesus saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live." Jesus took her by the hand, and the maid arose. There is also the account of the two blind men that followed Jesus asking Him to have mercy on them. Jesus asked, "Believe ye that I am able to do this?" They answered, "Yea, Lord." Then He

touched their eyes, saying, "According to your faith be it done unto you." And their eyes were opened.

The words, "According to your faith be it done unto you," express an unchanging, unchangeable law that is "no respector of persons." What comes to us depends on our degree of faith and upon what our faith is centered. It depends, too, on our willingness to co-operate with Spirit and do all that is possible to "make straight the way." In many of the miracles of Jesus, we note that the results hinge on a willingness to co-operate, an acceptance of healing, and so forth. An old hymn sums it up—"Trust and Obey."

At a marriage feast in Cana, the mother of Jesus said unto Him, "They have no wine." She also said to the servants, "Whatsoever he saith unto you, do it." Jesus told the servants to fill six large containers with water. Then He told the servants to take the water to the governor of the feast, which they did. Quite ordinary instructions—yet simple, wholehearted obedience was part of the miracle of turning water to wine.

Note Simon's unquestioning obedience and what came of it. When Jesus suggested that Simon launch out into the deep and let down his nets, Simon answered, "Master, we toiled all night and took nothing: but at thy word I will let down the nets." Remember the result was "a great multitude of fishes" —enough to break nets and overload boats. But there was a more important result of this trust and obedience. Simon, James, and John had glimpsed a higher calling than casting out nets for fish. They became fishers of men. They forsook all and followed Jesus.

We have further evidence of Simon's belief and

the results. Simon's mother-in-law lay sick of a fever. "And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them."

We have another wonderful example of active faith in the woman of Canaan. She was told, "It is not meet to take children's bread and cast it to dogs." This woman insisted that even dogs are allowed to eat the crumbs. And Jesus replied, "O woman, great is thy faith; be it done unto thee even as thou wilt."

"Faith, if it have not works, is dead." To co-operate with our Creator, we must not only believe that He is and is able to accomplish, but also that our willingness is complete. Perhaps we only need to touch His garment. "A woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole." She was healed. Then there is the account of the man, blind from birth, whose eyes Jesus anointed, saying, "Go, wash in the pool of Siloam." The blind man washed and came, seeing.

Ten lepers cried unto Jesus, saying, "Master, have mercy on us." Here again they were asked to do something to prove their faith. "Go and show yourselves unto the priests." As they went they were cleansed. Again the same explanation, "Thy faith hath made thee whole."

Sometimes all that is required is that we state our needs clearly and without reserve. When Jesus passed, two blind men were sitting by the wayside, crying, "Have mercy on us." Jesus asked, "What will ye that I should do unto you?" They answered,

"Lord, that our eyes may be opened." Immediately they were given sight.

Again we note that faith must carry over into action as obedience. Perhaps you recall the account of the unsuccessful fishermen and the suggestion, "Cast the net on the right side of the boat." After doing as told, they were unable to draw in their net for the multitude of fish.

Not much could be expected at the Pool of Bethesda of the helpless man who had been a sufferer for thirty-eight years. Jesus asked only, "Wouldest thou be made whole?" He accepted his healing and left carrying the bed on which he had lain. Naaman, in spite of annoyance at so unceremonious a method of healing, did bathe seven times in the Jordan and was cleansed. Note the effect on his faith—"Behold now, I know that there is no God in all the earth, but in Israel."

Trust and obey. The Israelites who had been bitten by serpents obeyed and gazed on the serpent of brass and were healed. Moses obeyed and stretched out his hand, and miracles happened. The man with the withered hand obeyed and stretched it forth and it was restored whole, as was his other hand.

Perhaps you recall the healing by Peter and John of the lame beggar and Paul's explanation of it—"Yea, the faith which is through him hath given him this perfect soundness in the presence of you all."

If we are to develop and use faith in a practical way, we must make use of whatever is at hand in full faith that it will meet the requirements. "They have no need to go away," said Jesus speaking of the hungry multitude. "Give ye them to eat." Note

the command—"Bring them hither to me," and the five loaves and two fishes were brought. Giving all we have to our Creator in full faith multiplies supply. So more than five thousand people were fed. Later more than four thousand were fed from seven loaves and a few fishes, multiplied by the unshakable belief that "with God all things are possible."

Repeatedly Jesus rebuked His apostles and others for lack of faith. "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?" Remember, Peter was walking on the water, "But when he saw the wind, he was afraid." Beginning to sink, he cried, "Lord, save me." Jesus caught him and said, "O thou of little faith, wherefore didst thou doubt?" When the apostles had failed to cast the devil out of the epileptic boy that Jesus healed, they asked, "Why could not we cast him out?" Jesus answered: "Because of your little faith. If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

To Martha, sister of Lazarus, He said, "Said I not unto thee, that, if thou believedst thou shouldest see the glory of God?"

"Do we then make the law of none effect through faith? God forbid: nay, we establish the law." By faith we do not counteract the law; we strengthen it. "Think not that I came to destroy the law . . . but to fulfill."

Can a bucket of water be turned upside down without spilling the contents? Yes, if it is being whirled rapidly enough. Can heavy bars of iron be bent and remolded easily? Of course, if heated sufficiently. Does not water solidify when the temper-

ature is low enough and become a vapor when the temperature is high enough? All things, including the results of perfect faith, are governed by law. "For I through the law died unto the law, that I might live unto God." Faith lifts us to a higher plane where another application of the law applies.

"For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?" Other disciples told Thomas, "We have seen the Lord." But Thomas answered, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." There is more than one doubting Thomas—those who will not be convinced. "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

"Contend earnestly for the faith." Notice how Jesus tried to increase faith concerning the healing of Lazarus, He said, "I am glad for your sakes that I was not there, to the intent ye may believe." At the tomb of Lazarus, "Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou heardest me always, but because of the multitude that standeth around I said it, that they may believe that thou didst send me."

Everything in this world continues to change, taking on more or less life. Nothing stands still—not even our faith. Are we doing anything to increase our faith in God, or are we letting it decrease?

What can we do to increase our faith? Each one must find his own way. To one, "The heavens declare the glory of God." To another, the mountains and

the mighty oceans speak of Him. Growing things reveal His power. Think on these things! Back of miracles are changes of belief.

Have you been believing that you are ill? Then believe that you are well. Increase your faith. Keep before your mind convincing evidence of what faith has accomplished. Meditate on the miracles that resulted from the faith of Jesus and others. The 11th chapter of Hebrews relates the evidence of what faith has done. Read it repeatedly.

How can faith be increased? "I can of myself do nothing." When the father asked for healing for his epileptic son, he brought his problem of wavering or partial faith to Jesus. "I believe; help thou mine unbelief." You should prepare your mind for good to manifest. Expectancy is a powerful force. Instead of waiting for signs and wonders, you should be doing your part. Are you ready and willing to touch the hem of His garment, to stretch forth a hand, to ask Him to help your unbelief?

How are healings accomplished? Sufferers often prepare their minds beforehand by visualizing and otherwise experiencing the exact circumstances of their anticipated healings. Sometimes their faith is so strong that they are healed before reaching the healer or the shrine. What is this secret of healing? It is their own faith that heals them. Yes, it is as simple as that.

There is another way of increasing faith, which we should cultivate. What comes to us through the "still small voice" of intuition cannot be duplicated by teachers and books. "Be still, and know."

What a tragedy is the lack of faith. The unbe-

liever deliberately and completely shuts the door between himself and the limitless riches of God and marvels that he has become like an unproductive fig tree. "God helps those who help themselves," but even He cannot help anyone who will not let Him. "And he [God] said, I will hide my face from them. . . .

For they are a very perverse generation,
Children in whom is no faithfulness."

Let us cultivate a growing, dynamic, unquenchable, and unadulterated faith. "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised."

## PATTERNS

*Berniece Ayers Hall*

The days are all such transient things,
Light intermingled with the dark,
Some blazing sunshine, some a somber black;
Yet with high hopes we travelers embark
With each new dawn to seek some shining joy.
Oh, intricate the patterns that unfold
When days are woven into years!
A glistening thread of purest gold
Weaves through the shadow and the flame
Where life's painstaking work is spread.
Thank God, the giver of the days, and know
His Presence with us is the golden thread
Highlighting all the colors, bright or dull,
Making the pattern rich and beautiful.

# *Prayer and the Happening*

ESTHER FRESHMAN

A COMMON CHALLENGE to prayer that we have all heard frequently and that most of us have made use of is, "But I have prayed, and nothing has happened."

The complete prayer cannot be without its happening, for the complete prayer is not a passive matter. It is a matter of action. The prayer that has no result is the one which was prayed "amiss." "Ye ask, and receive not, because ye ask amiss."

Early descriptions of God and the beginning of the world tell of great activity. They depict God "doing." They depict Him doing a work that He was able to pronounce good. These accounts reveal that the world was established in activity and that man, created in God's image, makes his own good through certain activity.

Prayer is not to make God aware of our needs, for those He already knows. Our prayer is to establish our communion with Him that we may hear His word and be directed to further action by His wise and loving counsel. The fulfillment of prayer comes through action—in our doing what God has willed is for our good.

One of our purposes in life is to keep His word alive. And it is in making the word live that we help in bringing about results to establish our good.

"I recite affirmations daily, but I do not seem to get the results you do," says a friend. There are many

answers to this, three of which are from the Bible and are particularly pertinent:

"Thy word is a lamp unto my feet,
And light unto my path."

"Having heard the word, hold it fast, and bring forth fruit with patience."

"Comfort your hearts and establish them in every good work and word."

So often we pray in the darkness of desperation. Despair and fear are noisy states; they are chaotic and disorderly. God is found "in His heaven" within man's most quiet recesses. The silence must be established before the word may be heard. And once it is heard and its loving wisdom is realized, it does not matter if the way is dark or long, for here is a "lamp" for the feet and a "light" for the path. God's word blazes the way, keeping the feet from stumbling.

Once quietude has been established and the goodness of God is brought into realization by prayer, man must hold to them, relaxing his grip on the problem and holding fast to God's good. He must do that which he has been divinely directed to do, bringing about his right answer in the patience that is welded by faith. "Having heard the word, hold it fast, and bring forth fruit with patience."

In turning to God, no matter how desperate the prayer, no matter how pleading its form, His existence has been established by the one who prays. In this alone is man's great comfort. "God is love." God is good, and man turns to Him for this good. Man includes Him in his life's activities by making himself firm in that which is good.

Establish yourself "in every good work and word." Think the good word; speak the good word, for your fulfillment is there and on its way to you. That which seems now imperfect to you shall be transformed into the perfect, and the complete realization of perfection will be yours. All this will happen while you are speaking the good word and performing the good work. Already it is decreed; already it is fulfilled in God's time.

A prayer is not fulfilled in the praying, but in the "doing." My friend says that she uses affirmations. But this is only a beginning. A good beginning, indeed, but there is no fulfillment until the lessons are made a part of being, a part of living.

Jesus taught through the "doing" commandments. He believed that man, with Him, could accomplish all good, even a higher good for the world than He Himself performed in His service. He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." His teachings are not theoretical in any sense; they are practical. Man saw the results of them before him. And Jesus showed His followers explicitly how He was able to perform these works through God within Him. He even asked that man do the same.

A group of us were discussing this matter the other afternoon. A well-known spiritual leader and teacher was in the group. With humbleness and sincerity she remarked, "Whenever things seem to have reached a tightness, when I wonder just how the knot can be untied, I ask: 'God, what can I give?' " With a smile she continued: "And there is always an an-

swer, a service to be rendered, a word of comfort to be extended, a task to be performed. In the doing everything eases, and when I go back to my problem it is gone; it is completely solved and worked out!"

We must take our problems to God and leave them there. It is the Father's business we must be about. And we cannot accomplish His business if we are in the midst of a personal dilemma that is taking on the fermentations of fear and discouragement, for God's business can be approached with neither fear nor discouragement. His business can be handled only with faith, with love, and with high courage.

Every prayer is answered when it is prayed aright. But presentation of the prayer is just a fragment of fulfillment. Complete fulfillment of the prayer, or the happening, comes in the "doing"—in the creation and establishment of God's good.

Jesus informed His followers that man alone might find things impossible. "But," He said, "with God all things are possible." I believe that we often interpret these words incorrectly. We sometimes interpret them to mean that God alone can do everything. This is true enough and is wonderful, but it has still greater and more miraculous significance. In actuality it works out to mean that man, with God, can bring about every possibility. When man prays, he actually is not asking that God do something for him; he is linking himself to his Creator so that he can discover the answer to his need.

In the beginning, God made the world and pronounced it good. Then He made man and gave him dominion over all living things. He made man His co-worker, giving him the joys of His creation. It is

when man loses sight of God that there is a weakening of his ability to bring about his good, for God is the good, and all must start from this eternal truth.

The words of the prayer, the time of the day that they are said, or the place from which they are spoken is secondary. Successful prayers have been prayed by those on rafts at sea; they have been prayed by others traveling high in the air when man-made wings seemed to need something more in the way of support. They have been prayed by men at the workbench and in the recesses of the earth. The important matter is that they have been prayed in faith, with complete realization that God is good and full knowledge that He is all. Prayers of success have been prayed in all languages and in the uncultured idiom and dialect no less sincerely than in the beautiful versifications of trained ministers.

Once I knew a wonderful woman who within one week saw her only daughter and her cherished husband depart into that plane which is invisible. All of her life before this week she had believed in the goodness of the Lord; was she to feel that this goodness was less now? No. Holding firmly to her belief in Him, to His compassion, she knew that her dear ones were still under His tender care. And taking the loving word of God and keeping it close to her heart, she took the material wealth left to her to establish a nursery for the children of working mothers.

This woman, too, now has been called to another plane by her Creator. But the nursery, named for her own young daughter, is providing shelter, food, beauty of material things, and warmth of love for those children who must be left alone during the

day. How well she had heard His word: "Comfort your hearts and establish them in every good work and word." Having heard the work, she held it to her. And after her great loss she worked with all that she had to bring about a great fruitfulness—an abundance for others. Even in the darkness of the grief experienced in her personal loss, she had kept His word, and it was a "lamp" for her feet and a "light" for her path.

"I have prayed and prayed," someone may say, "and nothing has happened. I have literally begged God."

God does not ask that His children come before Him to beg. Never has He asked this. Never has the great Teacher told us about anything that resembles such an attitude of prayer. The pleading prayer has a platform of fear and desperation that crowds out love and faith. Instead He says, "Your Father knoweth that ye have need of these things." And He continues with this advice, "But seek ye his kingdom, and all these things shall be added unto you."

When we come before God, knowing that He is good, we are praying rightly. It is when we remember Paul's beautiful definition of faith, "Now faith is assurance of *things* hoped for, a conviction of things not seen," that love floods our beings with healing and comfort and gives to us the fertile soil that is so productive of good results. Do you remember that Jesus told us: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven"? All through His teaching Jesus urged faith and love, and with faith, action.

When we pray rightly, we are sure of God—sure of His right answer. In prayer we make firm the bond between ourselves and our Father. In prayer we bring divine attributes more clearly and more abundantly into our being. And the right answer comes as swiftly as God's time of rightness designates it should. For His is the pattern, the picture; and each part must harmonize to this goodness.

We have our definite part in the prayer. Our role is not only that of the asker; it is also that of one who fulfills his prayer. We have taken the most important step when, in faith and firm belief in God's right answer, we come to Him to seek His co-operation. And that is the true prayer—an act of man with God's co-operation. Indeed, "with God all things are possible." The prayer is the getting together with Him in full trust, knowing that His loving power and wisdom are sufficient. Then comes that which is so vastly important—the listening. After "having heard the word, hold it fast, and bring forth fruit with patience." Once His counsel has been received, we must stay by it without wavering and work toward the good, not concerning ourselves as to the time element and having patience to bring forth the results.

"Thy word is a lamp unto my feet,
And light unto my path."

This is the divine direction. The way is divinely lighted, and God is always there. There is nothing to fear. There is no need to blot out hope with doubt, for the activity is one supported by firm faith in bringing the answer to complete realization and fulfillment.

Certainly the prayer should not be a command to God, such as: "God, do something about this. God, give me something." No, our asking should be more like this: "God, what would You have me do now?" or, "God, what can I do in Your divine love and wisdom with this problem? I come to You in gratitude and belief, knowing that Yours is 'the kingdom, and the power, and the glory, for ever.' Amen."

## TRUTH

R. H. Grenville

Truth is a lamp that dissipates all dark;
A sword that pierces falsehood, laying bare
Reality. It is a shining shield
That those who walk with courage proudly wear.
Truth is a temple and a citadel
Where thoughts may go like vestals, robed in peace.
Truth is a glorious, full-throated psalm,
And the hush in which all sounds and striving cease.
Truth is the touch that heals, the power that shapes
A dream into sublime reality.
Truth is the blueprint of the absolute,
The wisdom in whose knowledge we are free.

# *We Thank You, God*

BESS HIBARGER

*Bless Jehovah, O my soul;*
*And all that is within me,* bless
*his holy name.*

THANKSGIVING, PRAISING, BLESSING—these are closely related means of opening our hearts to God. Thanksgiving is an expansive force that makes the heart glad and the eyes shine brighter.

We may learn from David to give thanks for everything. "Every furrow in The Psalms is sown with seeds of thanksgiving." When one is blue or downhearted he has only to turn to The Psalms to find wonderful expressions of thanksgiving and to find that his thoughts change to those of power and joy. It is good to give thanks; it is wise to count one's blessings.

Since giving thanks magnifies the good, let us be specific about it. Let us proceed to count our blessings and to look for new reasons to be grateful; then, we shall have a deeper sense of thanksgiving. Let us remember to be thankful to God for His goodness. And believing that no prayer to Him is unanswered, we shall realize that He must rejoice when we recognize our need to know Him as the good Father; the abundant helper; the author of love, joy, peace, and all the other fruits of Spirit.

Praise has a power like that of the magnifying glass—it enlarges. Select ten Psalms of praise. Read one of them before meditating on each of the fol-

lowing themes for thanksgiving. Praise will reward you again and again with uplifted spirit and pure blessedness.

On the Earth: "We thank You, God, for the earth. We are glad for the privilege of living on this globe of destiny. We love its spacious skies, its vast productive fields, its verdant forests, its changing rivers and busy cities, its stately mountains, and its sun-soaked beaches with their far stretches of lake and sea.

"We thank You, God, for all the poets and writers who have praised the earth and made us more aware of its beauty; for all the men and women who have made its history and built its farms and firesides, sowed its crops and manned its factories; for the artists who have splashed its beauties upon their canvases."

On Awareness: "We thank You, God, for awareness. We are grateful for all the things that remind us of You. We rejoice in our bodies, which are the temples of the Holy Spirit. We are grateful for the continuous energy that controls the beat of our hearts, digests our food, and renews our vigor.

"We rejoice in the ability to think, to imagine, to dream. We are glad for the power to reason, to distinguish colors, to appreciate the song of birds, to use our senses in the ongoing processes of life. We rejoice that we have hands for serving and caressing and building; that we have feet for walking and taking us on missions of peace and good will; that we have ears for hearing and eyes for seeing—for seeing through the light years to the Milky Way and the wonderful world of stars."

On the Bible: "We thank You, God, for the Bible. We are truly grateful for this Book of Books. It was written by many authors over a period of centuries, but there is a thread of unity that ties it into one vast whole; the unity is Your love for man. We are grateful for the Bible's profound beauty of expression and dignity of language; for its great and precious promises, for its divine revelation of the kingdom of righteousness, the power and the glory that are Yours."

On Friends: "We thank You, God, for friends. Since the art of true living is the art of loving, we realize that it is a mark of achievement to be able to win new friends. Since divinity is the author of love, we consider our true friends as gifts from You, for who but You can weave our hearts together in such tenderness as true friendship brings?

"We are grateful for the greatest of all friends—the Way-Shower, 'the light of the world,' 'the bread of life'; He who is all this to us and much more. We are never alone, never helpless, never afraid, never confronted by the impossible. We are never anxious about supply, never at a loss for the right word, never prone to misjudge or to be severely critical, never the dupe of circumstances—since we make of our hearts a Bethlehem for the indwelling Christ!"

On Light: "We thank You, God, for light. Light was Your first achievement after creation of the world. Light is one of the miracle energies from which rainbows are made. It banishes gloom and helps us to see our way about in the world. You are the Father of light; we are children of light. It is comforting to be enveloped in Your goodness and

light, to be part of Your wonderful creation—this world of light, in which 'we live, and move, and have our being.'

"We are grateful for color, the rare quality of things made possible by light—Your gift of beauty to the world. We love the riotous loveliness of gardens—the blue of delphiniums, the red of roses, the soft pink of hollyhocks flanked by deep undertone of foliage. We love the mood of autumn when bright greens give way to deep, rich reds and browns, and a crisp cloth of gold seems to cover the garden.

" 'Ye therefore shall be perfect' is really Your command to shine with the light of perfect love. Henry Drummond in his book 'The Greatest Thing in the World' gives us an analysis of the chapter on love in I Corinthians, using this great truth about light. He sees love as the beautiful rainbow made of nine rays: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. As we count our blessings, we may count our opportunities to shine in the light of perfect love through these nine attributes of God."

On Laughter: "We thank You, God, for laughter. We are grateful for this tonic for the tired—'a cheerful heart is a good medicine.' So we are thankful for all the wit and humor that minister to our need of laughter. We bless Mark Twain and Oliver Wendell Holmes and Will Rogers for their contributions to laughter. We read our Bible and discover that in places it abounds in humor. We learn to distinguish between humor and sarcasm. We learn to look for funny situations and realize that not only will laughter stimulate health, but it will pave

the way to peace. Many a peacemaker has known how to laugh off a difficult situation through his inherent sympathy and toleration. We are grateful for mirth, the medicine of God."

On Music: "We thank You, God, for music. What is more undefinable than our reactions to music? Why does a simple anthem move a congregation to devotion more surely than a learned sermon? Why does the greatest of music move us deeply and more deeply as we become more familiar with it? What is this phenomenon that speaks to our hearts, leads us to the very brink of the infinite, and opens the door to You? We cannot fully comprehend the marvel of music, but we are grateful to You for it. We would have more of it; and we would praise You, Father, with it."

On Little Children: "We thank You, God, for little children. It is a good world that renews itself perpetually in the sweet simplicity of children. We are grateful for their freshness, their trust, their utter fearlessness. We are grateful for our opportunity to serve them as models, to teach them, and to have our patience tested by their growth.

"We are thankful for the gay laughter of little children, for their needs that we are bound to fulfill, and for the joy they add to our daily lives. We assume the responsibility of building for them the best in homes and schools and churches, so that each succeeding generation may be improved."

On Problems: "We thank You, God, for problems. Life may be likened to a school—our problems are our lessons. Peter and James remind us that perfection comes through patience! What is there to try

our patience? Acquiring patience in solving problems is a step that will help to lead us to perfection!

"When Joseph's brothers, because they were vicious with envy, decided to make away with him, Joseph's journey toward perfection was begun. One trial followed another, but he met all of them with patience and understanding. He saw in You power to overcome all obstacles. He saw himself as Your child, with nothing to fear and much to learn from every daily incident. When he met his brothers years later under more favorable circumstances he said to them: 'Ye meant evil against me; but God meant it for good.' We are ever grateful that Your universal laws of life make it possible to turn trials into blessings."

On Ideas: "We thank You, God, for ideas. We know that ideas are dynamic. We know that creative ideas are always available as answers to prayer. We know that each of us is an idea in Your mind embodied in flesh and blood.

"We know that each of us was first a perfect idea in Your mind, waiting to come forth to find expression in life. So while we give thanks for this wonderful truth about ideas, we must remember that our lives will be dominated by whatever we decide to recognize as the idea for controlling our lives. If we decide that we cannot achieve a certain goal, we shall fail. If we feel insecure, we shall become timid and fearful.

"If we are convinced that You have need of us here, that You have a plan for us and will supply all our needs, then we shall become ready channels for Your power. We must not clog our channels with

ideas—selfish, untrue ideas. Whenever we have conflict or turmoil in our circumstances, it is because we have conflict in our minds and are unaware that divine order is possible. This robs us of trust and understanding."

It is well to conclude each meditation by reading the Magnificat. This is the song that Mary sang in prayerful joy after the annunciation. Mary's rapture pours forth:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour."

When the soul magnifies the Lord life is enlarged and enriched by His power. This is the great blessing of praise and thanksgiving. We thank You, God.

**How to Write, Telephone, or Telegraph to Unity:**

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.
2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

Unity School of Christianity
Lee's Summit, Missouri

(20 miles southeast of downtown Kansas City, Missouri)

# *Security*

WORRAL G. SONASTINE

SECURITY IS ONE of the most talked-about things in the world today. Nations seek it. Families strive for it. Individuals give much attention to it. Nothing is more sought after, yet nothing is more elusive.

Everyone wants security, but no one seems to know exactly what it is or how to obtain it. A certain group of college students were asked what they desired more than anything else in the world. About sixty per cent of them said they wanted security above everything else. But when these students were asked what security meant to them their answers included such things as, "owning my own home," "living in a country that has the greatest military might," and so forth. A typical answer given by a member of the fair sex was, "To me security means a good husband who has a good job and a good-sized bank account." A number of these students said they thought of security as a spiritual quality that can be gained only through faith in God, but most of them felt it to be a condition dependent in one way or another on material things.

It requires only casual reflection to learn that security can never be built on material things. Everything in the physical world is temporary, constantly changing, and therefore insecure. Dependence on outer things is like the house built on shifting sands. It crumbled, and "great was the fall thereof."

As obvious as all this may be, most of us still bend every effort toward obtaining security through material possessions. We even sacrifice some of our finer qualities in our quest for this false security. We become greedy, ambitious, selfish, and sometimes envious in our efforts to get ahead. Then, when we have acquired enough goods to give us a feeling of security, we settle back and begin to take it easy. This seems an ideal state of existence and it would be, if it were based on unchanging Principle. Rather, this feeling of security is based on the whimsical maneuvers of outer forms and fancies. It is dependent on the shifting sands of materiality. This sense of false security not only fails in its own purpose; it also tends to eliminate the principles of real security. It robs its owner of the incentive to improve himself, to grow morally and spiritually. It weakens the mind, spirit, and body.

No one would want a life of ease or a do-nothing state of security if he knew it was to be the beginning of the end for him. Surely no one would strive for such a position. Many of us do strive, however, for a position somewhat similar to this. We base our retirement from the active workaday world on the possession of earthly goods alone. At first, those who retire on this basis may feel somewhat secure and happy. But if they lose contact with Spirit, the source of their being, life and their possessions soon begin to fail them. One cannot break away from the source of life, cease to participate in purposeful activities, and expect to live happily ever after.

As we continue to examine this matter, it is interesting to note that insecurity itself is not without

merit. It is, in fact, more to be desired than some forms of security. Someone has said that every young man needs the spur of insecurity to force him to do his best.

All of this should not be taken to mean that it is wrong to find security and dwell in it. On the contrary, true security is the state in which all of us should be living right now. It is the perfect state that God planned for us. True security does not foster idleness; it is not a static condition tending to demoralize those who participate in it. The security that God planned for us includes a program of service to Him and to our fellow men. It is based on our oneness with the Father, in doing as well as in being.

Real and lasting security can never be ours until we become aware of our oneness with God and His perfect plan. In Truth, of course, we are secure now. We have always been secure with God. But because we may not have known it, we may have missed the joyous benefits of it. We have believed ourselves to be separate beings, separate from God and from our fellow men. This false belief has been the cause of our extremities. It has, at times, caused us to move in opposition to the divine plan; and while we could never disrupt the Father's plan, our opposition has jeopardized our own security. Only as we co-operate with God's perfect plan is our security assured. Co-operation results in success and happiness. It puts us in the right place at the right time. Lack of co-operation is the cause of inharmony. It inevitably leads to fear and failuure.

Do you remember what happened when Jonah refused to go where the Lord commanded? He was

told to go to Nineveh, but he set sail for Tarshish instead. Before he had gone far things began to work against him. A severe storm, irate sailors, and a mammoth fish made life miserable for him. They forced him to change his course and head for Nineveh. From then on, as he followed the Lord's instructions, everything worked in his favor. In fact, he arrived in Nineveh two days ahead of schedule.

The surest way to find security is to find God. The way to find God is to look for and recognize Him in all things. He is everywhere present, the substance and power of the universe. Only through our recognition of this fact can He come forth in our lives and affairs. As we continue to keep our eyes single to the good, contemplating our oneness with God, only good can come to us. Since the Father is all and we are part of His allness, are we not joined together with all things in the Spirit of good? What, then, is there to fear, to threaten our security? "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

What a wonderful experience it is to learn that God is in the low places as well as in the high ones. There is no spot where He is not. With our discovery of this we have the beginning of eternal security in our lives. We eliminate the possibility of evil, for where God is there can be no evil. We think about this idea much and often. We conduct our lives and affairs on this premise, for true it is.

"If I ascend up into heaven, thou are there:
If I make my bed in Sheol, behold, thou art there.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy land lead me,
And thy right hand shall hold me."

Judging from appearances, we could never find complete security. We have created so many bugaboos in the visible realm that we are met by them at every turn. These troublesome "creations" have no power, of course, except that which we give them. When we say and believe that something is evil, so it is, as far as we are concerned. In Truth there is no evil, and nothing we can think or say can reduce the Spirit of good to evil. It is a belief in the reality of evil that gives it power to harm us. Once we know the eternal truth that God is all and that all is good, these illusions of evil will fade from our lives completely.

"Acquaint now thyself with him, and be at peace;
Thereby good shall come unto thee."

Here is the crux of the whole matter. We must become better acquainted with God, be on speaking terms with Him, as it were. We must commune with Him often, speak to Him as we would to a dear friend; but above all, we must wait and listen for Him to speak to us. We must contemplate the wonderful works of God, dwell on His activities in our lives and affairs, and keep our attention on Him at all times. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on *thee.*"

Someone may say, "All of this may put my mind at ease for a time; but will it actually protect me from danger? Will it keep disaster away from me? After all, I can see dangers all about me."

Many persons agree in general with Job when he said, "The thing which I fear cometh upon me." In fact, various surveys have shown that the emotion of fear does affect the object toward which it is directed. It has been proved that animals are more likely to attack a person who fears them than the one who is free from fear. With this thought in mind, is it not logical to assume that if fear attracts the thing toward which it is directed, the lack of it will have just the opposite effect? And this, of course, brings us to the opposite of fear, to the quality that eliminates all fear—love. "Perfect love casteth out fear." God is love and God is all; therefore, love fills all space. Where, then, is there any room for fear?

Let your heart be filled with love for everything and everyone. Be especially lavish with your love for things that appear to threaten your security. Let the spirit of forgiveness flow out with your expressions of love. When Jesus adjured you and me to love our enemies, to pray for those who persecute us, and so forth, He was not just inviting us to be good for sentimental reasons. He was recommending the use of an infallible principle, the law of love and nonresistance. "Resist not him that is evil," He said on another occasion.

And so, if you are in search of security, do not look afar for a better place or better circumstances. The place to find security is right where you are. The time to find it is now. The way to find it is to accept it as already yours. It is yours, you know; it has been yours since the beginning of time. You were born into the security of God's perfect plan. You shall remain there forever.

Let us rejoice then and give thanks that all is well in God's perfect universe. Let us take our places in the harmonious unfoldment of His divine plan. Let us recognize the "all-rightness" of all things in the Father's plan. This is the way of eternal security —the way of harmony, happiness, and heaven.

## A Morning Meditation

Thou great, almighty One, I raise
My heart to Thee in grateful praise.
Thy love has led me all the way,
So at the threshold of this day
I stand in confidence serene,
And know that naught can intervene
To separate my life from Thee.
Each new experience shall be
A stepping-stone, by which I'll climb
To places higher—more sublime.
Protect me, guide me, keep me still
Harmonious with Thy perfect will;

Give me thy peace within my heart—
The peace Thou, only, canst impart;
And as I tread life's busy marts,
Use me to cheer some other hearts.
Through all the hours, keep me from sin,
Reveal to me Thyself within;
Let Thy dear voice proclaim to me:
"My child, I will abide with thee."

*—Anna C. Anderson*

# *Waiting*

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—*John Burroughs*

# *I Meet My God in Silent Prayer*

from the writings of

CHARLES FILLMORE

*Illumination:* Through Jesus Christ, I am spiritually awakened to the good and the beautiful everywhere.

*Prosperity Thought:* Love is the magnet that establishes my prosperity, and abundance flows to me from every direction.

*Healing:* I am filled and thrilled with the healing power of God's love, and I rejoice in health of body and peace of mind.

INSTRUCTIONS—Jesus promised that the Spirit of truth should lead us into all Truth, and because of this promise some have thought that they have nothing to do in gaining spiritual knowledge. The Spirit of truth is the teacher, and the fact that there is a teacher implies that there are students also. Instead of thinking that the teacher is going to do all for them, "the sons of men" apply themselves all the more diligently when they know that they have a good instructor. The "sons of light" should be as wise. They should place themselves in the receptive attitude of the student mind and seek earnestly for the Truth.

To be illumined continuously with the light of Spirit we must draw upon the only source of light, God-Mind, and in the name of Jesus Christ. God is Spirit, and Spirit pours its light into our consciousness when we turn our attention wholly to Spirit and realize we are open and receptive to this great omniscient power.

When the illumination of Spirit shines steadily into our consciousness through Christ all darkness vanishes, and we see the good everywhere.

In this consciousness sing a song of wisdom unto the Lord, and rejoice in the knowledge of divine understanding. Realize that spiritual illumination transcends the laws of intellect, and know that you are eternally poised and centered in the Christ. Declare that night's candles have burned out, and the day of Spirit light appears.

In this state of consciousness the word of Truth is really active; God Mind floods your whole being; the Father is indeed your high tower and you are poised and centered in His mastery, dominion and power.

"Lo, I am with you always, even unto the end of the world." These words uttered by the Christ or superself in Jesus are indeed true. This Son of God had supplanted the consciousness of the personal Jesus and had attained the Christ consciousness of "the hope of glory." Join in this prayer:

***Through Jesus Christ, I am spiritually awakened to the good and the beautiful everywhere.***

We all are encompassed by a sea of spiritual life and substance. Not only are we encompassed by it, we live in it, and it lives in us.

When we become anxious about our finances we churn up the sea substance and our affairs do not prosper. We must be calm and look every problem squarely and lovingly in the face. Peace and plenty go hand in hand.

Divine love and spiritual substance are closely related. True prosperity is that abiding prosperity in which we realize a security in finances that these spiritual qualities give, and which cannot be shaken. It is the result of a state of consciousness in which the inner or originating realm of mind is charged with ideas of inexhaustible substance, and the outer or manifest consciousness filled to overflowing with gratitude, love, and thankfulness for all-sufficiency in all things.

Declare: *"I have abundance; everybody has abundance."* See abundance everywhere, and the thought of fullness in your mind will bring its fruits into your life. Let the law of plenty work itself out. The Father is the everywhere present Spirit, in which all that appears has origin. Governed by law, the love of God would see us always happy and abundantly provided for, but the wisdom of God demands that order and right relation exist in our minds as necessary to the production of abundance.

***Love is the magnet that establishes my prosperity, and abundance flows to me from every direction.***

Love is the greatest of healers. If the body is tense, love will relax it, and the healing life will find its way to every part. Some metaphysicians tell you that the body does not amount to anything. This is not true. It is not the teaching of Jesus. The body is very precious, and it will take on spiritual consciousness if you love it in the right way.

An entirely new organism will be built if you sanctify the temple. To sanctify is to set apart, to separate from something of a lower order. The body is an aggregation of your ideas. If your thought is material, you make your body that. Change your mind, and see it as an aggregation of spiritual ideas permeated with divine love. As you sanctify the body it becomes holy unto the Lord.

When love is freely expressed it builds up the body. When the woman anointed the feet of Jesus the perfume filled the whole house. Then Jesus said, "She loved much."

Let divine love pour out upon you her precious ointment. If you are negative, bound, shrunken up within yourself, you may know you need more love. You can be released from materiality if the soul pours out through all the body-consciousness the oil of divine love. It will loosen up all the hard, fixed states of mind and open the way for the inflow of divine life. In the name and through the power of Jesus Christ daily affirm:

*I am filled and thrilled with the healing power of God's love, and I rejoice in health of body and peace of mind.*

# *In Tune with Christ*

MARY L. KUPFERLE

YOU CAN BE HAPPY wherever you are, whether there appears to be dissension in your office or inharmony within your home, or whether someone seems "impossible" or argumentative concerning any helpful moves you make. Regardless of how wide the breach or how difficult the situation, or regardless of the long-standing disagreement between you and a friend, there is a way to find or return to a state of harmony and peace and happiness.

The way is pointed out to us by the Master of life, Jesus, who was a radiant and joyous personality whether He broke bread with so-called sinners or faced the ridicule of the changeable multitudes.

The reason for His joy and happiness was His supreme confidence in the Spirit of God within man. This confidence was evidenced by the commissions He gave His apostles and followers and by His constant patience with them throughout their wavering loyalty and their unstable attitudes. It proves He beheld something within them that no one else at the time understood. It was something even the apostles were unaware of and yet somehow felt as He walked by their sides, teaching and instructing them in the way they were to follow.

The appearances of these men, their apparent illiteracy, slowness to learn, and undependability gave no indication of the spiritual illumination and stead-

fast faith they were later to reveal in their works among the people. This worthiness, this spiritual nature, however, became manifest because of Jesus, because "he himself knew what was in man," because Jesus knew the Christ self indwelling in them. He looked to that self, tuned His own mind and heart to that self, and persistently, but quietly and joyously, expected it to come forth.

His serenity and faith concerning their divine nature, His encouragement of its expression, brought about its reward as it fired Peter's teaching to the multitudes and brought about healing to those upon whom his shadow fell. His faith in their divine nature quickened Stephen, filled him "full of grace and power" in his working of "great wonders and signs among the people," and spurred Philip's preaching of "the gospel to all the cities, till he came to Caesarea." Later it resulted in the transformation of Saul from persecutor to apostle, bringing the word of Truth to all the Gentiles; and today the message and its inspiration continue to bring forth fruit to bless mankind.

On this earth we find the pattern for joyous living with our family and friends, with our business associates, with strangers and so-called enemies, with everyone everywhere in all the world. Herein we find our sorrow to be turned to joy, the kind no one can take from us. It can be a joy that is a peace and calm and serenity that neither the unkindness nor bitterness nor hate nor cruelty nor spite of another can permanently disturb or destroy. For we know, as Jesus knew, "what was in man." We know that in every man there is the indwelling Christ, the kind

self, the loving self, the generous and forgiving and gentle self. And we know that through our tuning in on this Christ self, our acknowledgment of this self, the good and true and lovely will come forth.

This is an example of the simplicity of the working of this truth. Some time ago a young woman, a Truth student, found herself placed with two other women in the department of the store in which she worked. One woman greeted her graciously, but the other showed resentment and proceeded to become openly disagreeable. One instigated as many arguments throughout each day as possible, refusing to co-operate with the other two women in simple sales routine. She promoted inharmony and unhappiness for everyone.

The Truth student tried to handle the situation as wisely and as well as she knew how, faithfully blessing Madge, the troublemaker, each day. But things seemed only to become worse. One morning, after a heated argument started by Madge, Helen suddenly found herself alone, and a flood of tears, held back many times, burst forth. As she tried to regain control of her emotions by turning to prayer, she felt someone touch her arm. On turning she found an acquaintance she had not seen for a long time standing across from her. Ashamed of her outburst, she began to apologize. But the acquaintance interrupted with an understanding smile and said: "Don't feel too badly. I saw what happened. You handled yourself very well."

Helen managed a smile in return for the encouragement. "I've tried so hard to work this out, but I seem to be unable to do it. As much effort as

I make in blessing Madge, in being kind to her, she continues to make trouble for all of us. What more can I do?"

The acquaintance hesitated a moment and then spoke thoughtfully: "There is an illustration that was given to me some years ago that may be helpful to you in this situation. If you have a moment to talk about it, I'll be glad to pass it on to you for whatever it may be worth."

At Helen's eager nod of agreement she continued: "Someone who had a difficulty similar to yours took into her thoughts the affirmation, *'The Christ in me is in tune with the Christ in you.'* In her musical training this woman had learned of the principle of sympathetic vibration, which had given her the idea for this affirmation. According to this principle a string of one violin, when plucked, will cause the corresponding string of another violin to vibrate and sound the same note, provided both strings are tuned to the same pitch. The louder the first violin is played the louder will be the sympathetic tone of the second.

"The music student decided that if she would tune her mind and her thoughts to the Christ note of love and let it sound or play throughout her thoughts and words and actions, the Christ note of love dwelling within another person would necessarily respond. She said this had proved itself time and again. Perhaps the idea will help you."

Helen answered, nodding: "I understand and I'm going to try it! It's going a step farther than blessing someone—it's calling forth something we know already exists within the individual." She concluded

graciously: "Thank you so much for being here at the right time. It was just the encouragement I needed to try again."

As the friends parted, Helen again gave thanks silently and resolved to sound the Christ note of love more loudly than ever before in her thoughts, words, and actions. She repeated to herself quietly and firmly: "*'The Christ in me is in tune with the Christ in you!' Madge Stevenson, I love the Christ self within you. I believe in the Christ self within you!*"

Immediately a change took place within the young woman who had been so disagreeable. The days that followed evidenced growing harmony and peace among the girls at the counter. Within a few weeks Madge and Helen had created a deep friendship, and those who knew of the former situation could hardly believe that the transformation had taken place.

In another instance a young woman who was estranged from her sister applied this same principle, holding fast to the thought: *Christ within us produces perfect harmony and agreement. There can be no discord in the indwelling Christ self.* The young woman spent a few moments quietly each day in prayer, beholding the true spirit of her sister. She expressed, as though actually before the person, her faith in the other's kindness, her understanding and goodness in simple but sincere words. She held fast to the striking of the Christ tone of love within her own heart, and within a week a reconciliation was effected.

A young wife, who once found herself faced with divorce, desired to rectify her own mistakes, which

had contributed to unhappiness within the home. Her husband was of the opinion that nothing could be done to save the marriage. He stubbornly refused to consider anything other than immediate separation, but the young wife resolved silently to apply, with the help of a Truth teacher, what she had recently learned of Unity teachings.

Here, again, the method followed was based on the principle of the truth of "what was in man"—the indwelling Christ. Here, again, the view taken and held by the wife was of the Christ self within the husband, the understanding self, the harmonious self, the co-operative self, the loving self. The wife and teacher turned their thoughts to love for the young man, blessing and praising him silently for his indwelling spiritual nature of goodness and kindness. They tuned in on the Christ nature within themselves and within the other, and the results were evident within a few days. A happy and mutual agreement was effected, and harmony was restored.

In none of these instances, and in none of Jesus' endeavors, was any effort made to change the other person. There was simply a tuning in on that which permanently and eternally exists within everyone—the Christ self. It was a tuning by the individual first, to the Christ nature within himself, and then an acknowledgment of the same spiritual nature within the other person. No attempt was made in the outer to suggest, reform, or convince the other person involved in the situation. The work was primarily silent—one of simple faith in the indwelling Christ. The transformation and guidance and outer workings were left to the all-wise Father.

In each instance it was evident that the other person responded immediately in an attitude similar to the attitude held in mind and heart by the prayerful one. In each instance his "tone" was in tune with the silent tone of the one who held to faith in the Christ self. When the Christ note was struck within the devoted one's heart, the same note responded sympathetically within the other, and a harmonious note sounded outwardly.

There is nothing difficult to understand or mysterious about this, as there is nothing difficult or mysterious about any of Jesus' teachings, His ways of praying, speaking, living, or doing. His heart and mind and life are open for all of us to read and to follow. His methods of living a joyful life are not strange, or are they too complicated for us to follow today. They simply demand discipline and a viewpoint that turns from the reasoning of man to faith in the indwelling Spirit.

When the beloved One brought us the new commandment to "love one another," He proceeded to prove to us through His own dealings with others, with His followers and His apostles, that it was a reliable and sure and wonderful and rewarding principle to follow. He did more than tell others to "love one another"—He lived the commandment throughout His life in order that it might serve as a goal for us to think about and work to reach today. He proved the joy of it, the satisfaction of using it, the fruits of it.

His is the most beautiful life ever lived, because He loved the most, forgave the most, trusted the most, believed the most. If we want to live a life

that is correspondingly happy and joyful and beautiful, we have but to begin loving one another right where we are. Then we will find a satisfaction and a blessedness that words cannot express, a joy that no one can take from us or any situation or condition can disturb.

Loving the God-self within your own self, loving the God-self within your dear ones, your neighbor, and your so-called enemy will turn all sorrow into joy. "And your heart shall rejoice, and your joy no one taketh away from you. . . . that your joy may be made full." And you shall find none but God wherever you go, nothing but good wherever you look. You shall be in tune with the harmony of the universe and contribute to a rhapsody of spirit that shall lift all minds and hearts to behold and know and feel the glorious truth—the supreme melody of being, the indwelling Christ, manifest, expressed!

## *Change of Address*

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# *A Practical Concept of Prayer*

HARRY L. PORTER

NO MATTER HOW long we have lived, we can still remember our introduction to prayer. My brother and I were taught to kneel beside the bed before going to sleep at night and to begin with,

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

I used to wonder what my young friends thought about saying their prayers. Once in a while I would ask one of them about it, and he seemed to be as unenlightened as I—prayer had no practical significance for us. We thought that our parents made us say our prayers as a reminder that somewhere, up in the sky, was a place called heaven, where lived someone called the Lord, who would punish us if we were not good.

This seems a bit childish to all of us now, of course, for we have come a long way since then in learning the practical meaning of prayer. And today children in Unity are taught to pray in a positive and a helpful manner. They are taught that God represents good and that He will always protect them.

As I grew up, I often wondered why my parents never explained what my prayers meant, but I began to realize that prayer is sometimes not easy to explain, even to intelligent grownups. And there is still much disagreement among adults on how to pray.

But there is one thing on which all of us agree—prayer is good for us, no matter what our approach to it may be, as long as we are sincere about it.

The secret to prayer is faith. Faith itself is prayer. Faith opens the mind to receive the inspiration of the infinite source of all intelligence and all love.

I believe that women, and especially mothers, understand this, for they do not demand a practical explanation of the power of prayer. They appreciate the divine miracle of the birth and development of their children. This is enough to inspire in them an inborn faith, which they attempt to transmit to their children through prayer. There is little to be added to a woman's faith in prayer.

Men, however, are different, as a rule. They demand practical proof of prayer. They want to know why prayer works. Skeptical men should look at the word practical as applied to prayer. In the cold light of everyday life, how practical is prayer? And how can mere thought create any visible reaction or material effect in adult, masculine life?

Webster defines prayer as an "entreaty." Prayer, then, is an appeal to a higher authority for help. The effectiveness of such prayer is proportionate to the degree of faith in the authority; this faith tends to cause a chain reaction of natural laws, which follow this general pattern:

Faith is confidence. Confidence brings relief from worry and rest to the mind. A relaxed mind produces constructive thought. Constructive thought is the great motivating influence toward an objective.

To me there is no doubt that much of the masculine apathy toward prayer is due to a lack of appreci-

ation for the logic that can be applied to such an appeal. For instance, a man will not hesitate to seek help from various authorities. But when it comes to an appeal to God, this is another thing entirely. In the first place, he has his own idea of what or who God is; and if he is not a Truth student, this idea may be just as outmoded and as impractical as a horse-drawn streetcar.

However, this same man will surely agree with the physicists that the universe is controlled by dynamic natural laws as invariable as the laws of mathematics. It is equally obvious that everything in the universe is a manifestation of an infinite intelligence. God is the name we give to this dynamic principle by which we live. As a word and a personal name, it has a far more congenial connotation and is closer to our emotions than the drab terms "natural law" and "infinite intelligence," even though they are one and the same thing.

No doubt you know many persons whose idea of prayer is to implore God to set aside the natural order of things for their own particular benefit. Then they sit and wait for something to happen, which is the same as writing a mathematical problem on a blackboard and sitting down to wait for the answer. Perhaps we should not expect prayers to be answered with tangible miracles, but with a guiding inspiration by which to work out our own solutions—a sort of tuning in on all the intelligence there is or ever will be.

It has been proved scientifically that human thought is a projected impulse of energy. With delicate recording instruments records of the mind in

action are charted. If even a single thought impulse can produce a visible expression, who can foretell the ultimate power of a persistent and confident thought wave? Who can conceive of the possible chain reaction that may be caused from its motivating influence? Every man-made thing we see about us is, in effect, the crystallization of a thought. The most complex device yet constructed by man started with an idea that probably began to be shaped into physical form as design blueprints, which, in turn, were shaped into the final objective. Just one intangible impulse sets into motion natural laws that produce amazing achievement.

How, then, can any man deny that a thought can produce a material result or that prayer can crystallize into physical form, even though we may not anticipate the processes by which it is done. One can never measure the potent power of prayer. The faith of one man has built industrial empires that support thousands of families.

If we have faith, we need not wonder how to pray effectively, for our faith alone is the impulse that already may be moving us slowly toward practical achievement of our hopes and ambitions. And why is this true? Because God is Truth, and Truth is natural law in dynamic action—the immutable precision and harmony that is with us now and always. This is a practical equation for prayer through faith.

*The eternal God is* thy *dwelling-place,*
*And underneath are the everlasting arms.*
—DEUTERONOMY

# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 6, February 7, 1954*

UNITY SUBJECT—*The Bread of Life.*

INTERNATIONAL SUBJECT—*How Christ Sustains Us.*
—John 6:48-59, 66-69.

48. I am the bread of life.
49. Your fathers ate the manna in the wilderness, and they died.
50. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.
51. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.
52. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?
53. Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
54. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.
55. For my flesh is meat indeed, and my blood is drink indeed.
56. He that eateth my flesh and drinketh my blood abideth in me, and I in him.
57. As the living Father sent me, and I live because

of the Father; so he that eateth me, he also shall live because of me.

58. This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

66. Upon this many of his disciples went back, and walked no more with him.

67. Jesus said therefore unto the twelve, Would ye also go away?

68. Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we have believed and know that thou art the Holy One of God.

GOLDEN TEXT—*I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.*—John 6:35.

SILENT PRAYER—*I have faith in the substance of Truth as being adequate to all my needs.*

When Jesus declared, "I am the bread of life," His disciples did not understand Him, and He lost many of His followers that day. But He told them plainly that His words were of spiritual import, having no connection with material flesh and blood. Those who think only in terms of materiality labor under a handicap in learning Truth. Before they can know the Christ in themselves they must learn to speak the language of the inner life.

The Christ-quickened consciousness is the bread of life, and it gives solid satisfaction to the mystic hungers of the heart. Faith in the immanence of the Christ Spirit and reliance on its constant motivating

power remove the restlessness and frustration of the self-centered life, leaving deep satisfaction in its stead.

Truth is of universal application. It can be applied to the building of character, can help us understand the life of Jesus, and bring lasting satisfaction to the seeker. While it can be used to meet material needs, this is not its chief use, and Jesus deprecated the practice of following Truth for what can be got out of it. Houses, goods, and lands can be had, but these are not the gains that bring lasting satisfaction. They are not the things that are to be sought first. Spiritual understanding must come first.

It is true that the multitudes want food, clothing, shelter—all material needs. These needs must be met, but they should come in divine order. Sense consciousness leads to a reversal of divine order, so that the material is put first in importance. In this way, power over ideas is lost, and men come by degrees to adopt the lowest of all conceptions of power, banding themselves together to promote their interests by force of numbers rather than by appeal to the principles of right and justice.

The Father's work is done through faith in the spiritual law as the basis of life here and now as well as throughout time and eternity. The eternal values are the things worth working for, and these are to be developed in the consciousness of the individual. Self-development Godward is the goal of the individual. The I AM is the bread of life, and we eat the flesh of eternal Truth as we learn to live by the high standard of Truth for Truth's sake, leaving the sense self to sink out of consciousness and disappear

from our lives as though it no longer existed.

The renewing of the mind by the pattern of the Christ transforms life so completely that we come to know within ourselves what the will of God is, and vital meaning is given to our lives. We can know definitely and unmistakably what the will of God is concerning us, that is, what work we are meant to do in the divine plan for the uplifting of the race. The most lasting contribution that can be made is individual character. The Christ-quickened life contributes the most enduring character, a heightened consciousness of life that is the inspiration of all who rise to an awareness of it.

Eternal life is within the reach of all who see the Son and believe in the truth of His indwelling. Spiritual wisdom and understanding lead to knowledge of divine will, enabling us to know beyond possibility of mistake what is best for us and what we can do best. Through eternal life we develop our latent powers to best advantage. Eternity affords the needed scope for us to attain the perfection that is our destiny, to "be perfect, as your heavenly Father is perfect." When we reach perfection in impartiality or impersonality so that we act alike toward all regardless of their deserts, as sunshine and rain bless all, we shall still have before us the goal of perfection in all other realms of life and action.

The nature of the Christ is to make possible for us what is beyond our reach without it. Knowledge, understanding, and power all come into our nature through the Christ nature infused into our own: power, not to do our own will but to be patient, long-suffering, and at the same time joyous; gratitude

to God that we are awakened to consciousness of the wisdom and understanding that are our heritage through the Christ; love that insures full and free forgiveness of all our shortcomings; all fullness in all things, whether in the visible or the invisible. "Christ is all and in all."

QUESTIONS

1. What understanding of life must we have in order to know the Christ within us?
2. What is the bread of life, metaphysically speaking?
3. Can Truth be applied either to spiritual or to material needs?
4. To whom is eternal life possible?

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## *Lesson 7, February 14, 1954*

UNITY SUBJECT—*Jesus, the Light of the World.*

INTERNATIONAL SUBJECT—*Jesus Declares His Deity.*
—John 7:37-44; 8:12-19.

37. Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

38. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.

39. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given;* because Jesus was not yet glorified.

40. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet.

41. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?

42. Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

43. So there arose a division in the multitude because of him.

44. And some of them would have taken him; but no man laid hands on him.

12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

13. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.

14. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.

15. Ye judge after the flesh; I judge no man.

16. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17. Yea and in your law it is written, that the witness of two men is true.

18. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

19. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

GOLDEN TEXT—*I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

SILENT PRAYER—*As I look to Divine Mind for my inspiration, I understand the things of God.*

Understanding is indispensable to the abundant life. Without it we become narrow and visionless. Without vision we lack initiative and look to someone else to lead us. The supreme need of our age is the development of leadership in men who can see their way through the problems that confront our complicated society. To be a leader, a man must first

understand and be able to solve his own problems.

In the Christ consciousness Jesus pronounced Himself "the light of the world." To see and appraise rightly the consequences of our own actions, we must follow the same inner guiding principle. In so doing we abide in the word or teaching of the Christ and are followers of understanding or divine wisdom. To know the truth about ourselves and our lives frees us from inhibitions that would prevent us from expressing our better nature normally and habitually.

Whatever helps us to see and to understand life as a manifestation of divine law is "light." Wisdom is light; intelligence is light; above all, understanding is light, as are sympathy and love.

The subject of freedom is inexhaustible. The quest of freedom is endless and unfulfilled except in the Christ consciousness. The Jews did not understand the teachings of Jesus on this subject. The only way to be free is to understand Truth and to apply ourselves to expressing it as clearly as we are able.

Life is essentially divine, and we are intended to express this divinity in our daily living. To do this, we must abide in the Christ consciousness or word. Virtually everyone is willing to believe that the influence of the Christ on life is uplifting and elevating. Very few of those who refuse to try to live the Christ life do so because they think it does not "work" today. Most of those who reject it do so because without zeal, enthusiasm, and faith it is impossibly difficult to live.

Sense consciousness leads men to think of themselves as free even while they are in total bondage

to the sense nature. While they were subject to Rome, the Jews boasted that they had "never yet been in bondage to any man." Whoever falls short of the mark deprives himself of freedom and becomes a servant of error. He who fails to realize that the Christ is the freeing principle and that he can avail himself of it at will has but a transitory hold on even the sense consciousness. Freeing Truth is the understanding of the character of the ideas that are in Divine Mind and our relation to these ideas. This understanding frees us from materiality, sin, sickness, and death when we let it form itself in our minds and when we express it in our lives.

When matter and material beliefs are allowed to dominate us and becloud the mind, we make no effort to understand spiritual things. Nothing less than Divine Mind can penetrate the darkness of ignorance and superstition and enlighten the mind of man fully and completely. As we lose our belief in materiality and in life as an expression of material force by denying out of mind all allegiance to material things, we identify ourselves more closely with our indwelling Christ. Thus, we receive the sight that enables us to see our way without stumbling through our daily lives, and we rejoice in the light that makes all things clear to the eyes of the mind.

QUESTIONS

1. How is understanding related to the abundant life?
2. Can we become "the light of the world" in the sense in which Jesus affirmed that He was?
3. How may we identify ourselves more closely with our indwelling Christ?
4. How is the quest of freedom realized?

UNITY SUBJECT—*Spiritual Vision.*

INTERNATIONAL SUBJECT—*Sight for Man's Blindness.*—John 9:24-38.

24. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.

25. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

26. They said therefore unto him, What did he to thee? how opened he thine eyes?

27. He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?

28. And they reviled him, and said, Thou art his disciple; but we are disciples of Moses.

29. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

30. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.

31. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32. Since the world began it was never heard that any one opened the eyes of a man born blind.

33. If this man were not from God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

36. He answered and said, And who is he, Lord, that I may believe on him?

37. Jesus said unto him, Thou hast both seen him, and

he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

GOLDEN TEXT—*One thing I know, that, whereas I was blind, now I see.*—John 9:25.

SILENT PRAYER—*Divine love and understanding enlighten me, and I see life clearly.*

The beggar born blind represents one who has developed no spiritual perception and who begs from outside sources the little knowledge that he has. The spiritual blindness of such a person is not the result of heredity or of the sin of his parents or of a sin that he committed in some former incarnation. It is simply the result of his failure to express the powers of Being that are innately his. Matter and material beliefs have dominated him and beclouded his mind so completely that he makes no effort to understand spiritual things.

Part of the work of Spirit is to transform material states of consciousness into higher states. The work was effectually done in the case of the man born blind. As soon as his sight was restored, he became the center of a whirl of controversy. Through it all he remained unmoved, clinging to the indisputable fact, "One thing I know, that, whereas I was blind, now I see." No one could gainsay this self-evident fact. We advance in enlightenment as we hold to the Truth we know and refuse to allow any counter statement or belief to find entrance to the mind.

The "day" is the consciousness of the I AM, the ever-present light of understanding that dawns on

us through divine inspiration and power. The darkness of the outer man or the material mind forms the "night," when no one can do inspired work either in healing or teaching Truth to others. No one can teach what he himself does not know. If he knows one thing thoroughly, he can teach this and no more. The blind man knew that he who once was in darkness at last had light in himself and could see clearly.

Without understanding a person becomes narrow, superstitious, visionless. In this state he lacks initiative and must depend on someone else to advise and to lead him. To the unimaginative person leadership is impossible. He whose spiritual faculties are alert sees with the eye of the mind. "When I am in the world, I am the light of the world." We claim understanding through our use of the I AM, and our world is conditioned by our grasp of what it presents to us. If we see only material things, we are misusing the I AM and causing it to mirror falsehood.

We do the works of God when we deny belief in materiality and affirm the spirituality of all substance. By putting away the false we clear the way for the true to appear. The beggar no sooner saw the light than he used it. Finding himself in a new world, he soon made himself at home there. He held his own with the prejudiced Pharisees until he silenced them; and to prove their authority, they were compelled to resort to the last argument of defeat and unreason: they turned him out of the synagogue.

Faith cannot be destroyed by material means except when these are yielded to in the mind. The

blind man whose sight was restored was ready to embrace a more spiritual faith. "Who is he, Lord, that I may believe on him?" Willingness to accept Truth prepares the mind to receive it. We begin to realize that "with God all things are possible" and to rejoice that as we systematically keep our thinking on a spiritual basis we do away with material belief. As we do this, we realize that we do not live in vain, for we help to clarify the thought of the world, if only in small measure. As the atmosphere created by active use of the Christ Mind pervades literature, art, business, all thought and life, the standard of human life is lifted up.

QUESTIONS

1. What causes spiritual blindness?
2. How do we gain a greater degree of enlightenment?
3. Does the I AM help us to gain understanding?
4. What prepares the mind to receive Truth?

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***Lesson 9, February 28, 1954***

UNITY SUBJECT—I AM, *the Door to the Soul.*

INTERNATIONAL SUBJECT—*Christ's Love for All People.*—John 10:1-11.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth be-

fore them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

GOLDEN TEXT—*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.*—JOHN 10:16.

SILENT PRAYER—*I am the open door to divine perfection.*

The door of your mind is your I AM. Your I AM is your indwelling Christ, your true higher self, and in it is all possibility, the very essence of all intelligence, all power, all Truth. "I am the door of the sheep." Sheep in this instance symbolize thoughts. We also think of sheep as typifying the pure natural life of the organism. "A thief and a robber" refers to race thought, error belief. The "porter" represents the will. The "good shepherd" designates the I AM.

All forces that come into the consciousness in any way other than through the I AM are thieves and robbers. No man can be saved from the limitations and the mistakes of ignorance except by means of his own I AM volition.

Many persons believe that they can turn over the straightening out of their tangled thoughts to others who have better understanding. Such help may be extended temporarily, but in the end it always proves "a thief and a robber." The true healer is always teacher as well and instructs his patients how to open the door to the "good shepherd," the I AM.

By I AM we identify ourselves with what we will. When any guiding or enlightening idea comes to us from our own I AM, or Christ light, the I AM is showing us the right thing for us to do at that time. If we do not look to the Good Shepherd and Teacher within us, but seek advice from persons in the outer, we are never quite sure in our minds which path we should follow or what we should believe. The sheep know the voice of the Good Shepherd, but "they know not the voice of strangers." This does not mean that we should reject as false every idea that another may present. It means that no principle of Truth can become our very own, can become a living power in our lives until our inner Christ, or I AM, awakens our consciousness to it as Truth for us.

"The good shepherd layeth down his life for the sheep." This means that the spiritual I AM lets itself become identified with the limitations of self-consciousness, that it may lift all to the spiritual plane.

When we open the door of the mind by consciously affirming the presence and power of the I

AM in our midst there is a marriage or union of higher forces with lower forces; and we find that we are quickened in every part—the life of the I AM has been poured out for us. Thus, Christ becomes the Saviour of the whole world by pouring high spiritual energy into human consciousness. But individually we must take it and identify ourselves with it. The I AM is the only door by which it can get through to our thoughts in a legitimate way. If it comes through mediumship or hypnotism or mental suggestion, without our willing co-operation, it is "a thief and a robber."

There is but one life-giver, one Saviour—the Christ; and the only door through which this divine essence can come to us is the individual I AM. Jesus of Nazareth points the way, but everyone must take up his own cross and follow Him.

The "other sheep . . . which are not of this fold," but which must be brought into the fold and made one with the flock are our outer, Gentile thoughts and states of consciousness that we used to believe were not included in the divine plan of perfection for us. Now, however, we know that the entire man is to be lifted out of error expression and manifestation into spiritual consciousness and eternal life.

QUESTIONS

1. What is the door of the mind?
2. What are our "sheep"?
3. What is "a thief and a robber" to our consciousness?
4. Explain the words, "The good shepherd layeth down his life for the sheep."
5. Explain the verse given in the Golden Text.

# *Silent* UNITY

*Through Jesus Christ, I am spiritually awakened to the good and the beautiful everywhere.*

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.*

**Give your full name and address**

# *Prayers* ANSWERED.....

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.*

## *My Help Cometh from Jehovah*

ONCE AGAIN IT is time to renew my subscription to UNITY. How glad I am to be able to send this dollar! It came to me this morning as a gift.

I often wonder how you are able to print so much wonderful material for such a small sum, without any advertising. Of course it is because of what it stands for. God truly takes care of it all.—*Mrs. J.B.B., California.*

I KNOW OF NO WORDS in the English language to express my appreciation for what Unity has done for me during the years that I have read your magazines and books.

I am 73 years old and have never married. This means that I could live a rather drab, lonely life if I did not have God to associate with. But thanks to people at Unity, I have God who walks with me and guides my way every second of the day. He is always with me to bolster me up on days when the sun doesn't seem to shine quite so brightly, and He is always with me to give me His hand when the going seems to be a little rough.

It makes me very sad to think of the millions of people who, in their sunset hours of life, could have this same comfort and blessing that I have if they only knew God. God bless you all at Unity, and may He keep you steadfast in your good work. Sincerely. —*W.L.S., Pennsylvania.*

I AM INCLOSING one dollar for the renewal of UNITY. As I look back over the past I can see what a great help it has been to me. It has changed my whole outlook on life.

I have had to learn some lessons the hard way, but now when anything comes up I silently ask God to take over and show me what to do. God bless Unity and all workers in Unity everywhere.—*E.A.W., Connecticut.*

## *Give unto the Lord*

QUITE A NUMBER of months ago I wrote you asking for prayers that my husband would see the wisdom of tithing. At that time he resented my tithing out of money I had earned myself. He said we could not afford to tithe.

During this time we met with many financial setbacks, disappointments, and what amounted to almost a betrayal on the part of a man we considered a very dear friend. For almost a year we had very little money other than what I was able to earn. No matter where he went or whom he contacted about work, nothing came of it. I continued to tithe from the money I earned, but my husband would not even listen to reason regarding the subject.

Then one day I gave him Unity's booklet, *As You Tithe So You Prosper,* to read. He said nothing about it that night but must have done some thinking about it because the next morning he calmly but firmly announced that from now on all money that comes into our house will have the tithe taken out before any expenditure is considered. The very next day he was called to work and has been working since.

Thank you, dear friends, for your prayers. I know we are on the right track now after ten long years of stumbling.—*Mrs. T.A.R., Washington.*

## *Father, I Thank Thee*

I HAVE BEEN TRYING to write to you since last Wednesday when our prayers were answered to the fullest. My husband had a telephone call Wednesday morning to come in for another interview about a position. At that time he was getting terribly discouraged, having been told for months that he was too old for the jobs he was applying for. We were down to our last dollar.

The interview at 2 p.m. proved to be the finding of a job and with a very fine established firm at a salary not much less than he made at the old job.

We were so grateful we could hardly speak. Then came the thought: what will we use to commute, for lunch, etc! Mortal mind can be cruel at times, but we held on in our faith and lo and behold! on Friday the new firm paid my husband not only for the three days he had worked for them but for two weeks in advance! How could we ever doubt the goodness of the Lord? Not only were our needs met, but our cup

is full to overflowing.—*Mrs. S.A.B., New York.*

I AM SO HAPPY I can hardly write. I wrote you in July about a desire for a transfer in schools. You told me to pray with you and wait. So I did. I kept the faith and expected only good.

I have been transferred as I desired. My surroundings are beautiful, and all is lovely.

Thank you for your prayers. Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men.

I am truly grateful to you.—*Mrs. M.B.V., Tennessee.*

AN EXPERIENCE that I recently had was brought about through our united prayers.

I wrote you about four weeks ago concerning finding a tenant for an apartment of mine in another town. You wrote me a short but most encouraging letter, saying in part that I should "let go and let God." Well, that is exactly what I did, and although I was called to go to that town on business, I did not worry about the vacancy. One day! Two days! nothing happened! Still I held on to the prayer you had sent me and affirmed it often. Then on the third and last day, after we were all packed and ready to return home, a man came to the door. He said that a couple who were moving down from New York City had asked him to find them a place to live and that he was strangely drawn to inquire at my apartment. I give all the praise and glory to God who knows our needs. Now my apartment is rented and I see a way to pay some bills.—*Mrs. B.H.W., Delaware.*

# UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

*Birmingham*—Blanche Joki, 2803 Highland ave

ARIZONA

*Globe*—Sarah Lightle, 117 E Oak
*Phoenix*—Harold Irving, Woman's club

ARKANSAS

*Little Rock*—Mary Wayman, 108 Linwood

CALIFORNIA

*Alhambra*—Albert Ransford, 25 N 2d
*Auburn*—Jonh Hinkle, St Luke's Episcopal church
*Bakersfield*—Della Shutts, Brower bldg
*Berkeley*—Susanna Scott, Durant hotel
*Beverly Hills*—Ruth Rae, 200 S Canon
*Burbank*—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
*Cambria*—Alfred Williams, Derby & Warwick
*Castro Valley*—Edith Gruenwald, 1025 Crow Canyon rd
*Compton*—Margaret Butterworth, 115 N Chester
*Culver City*—Dollee Phillips, 4024 Irving
*Escondido*—Lola Mays, 143 W Grand
*Fontana*—H P Nicholls, Community church
*Fresno*—Alice Stokes, 171 Blackstone
*Hermosa*—Winifred Dietz, 77 17th
*Hollywood*—Rose Schneider, 1162 N St Andrews
*Inglewood*—Maude Galpin, 226 E Spruce
*La Crescenta*—Mary Adams, 4004 La Crescenta
*Laguna Beach*—Myron Key, 678 Glenneyre
*Long Beach*—Louise Newman, 935 E Broadway
*Los Angeles*—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon
*Modesto*—Alma Ladd, 201 Eye
*Monrovia*—Irene Malloy, 201 E Lime
*Montebello Park*—Gertrude Hall, Woman's Club
*Napa*—Helen Wade, Churchill manor
*North Hollywood*—Joseph & Mildred Haggerty, 4871 Lankershim blvd
*Oakland*—Alma Morse, 144 Athol
*Oceanside*—Sonja Samiran, K P hall, 115 N Tremont
*Pasadena*—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange
*Pomona*—C L Tuntland, 249 W Monterey
*Redlands*—H P Nicholls, 306 Brookside
*Richmond*—Winifred Deming, 1125 Nevin
*Riverside*—Leroy Tuntland, 3940 8th
*Sacramento*—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
*San Bernardino*—Mr and Mrs H P Nicholls, 763 D st
*San Diego*—Marie Fleming, 441 C st
*San Francisco*—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
*San Gabriel*—Ethel Turner, 325 S Pine
*San Jose*—Rose Emery, 40-B S 1st
*San Leandro*—Barbara Lyons, 209 Joaquin
*San Rafael*—Helen Wade, 701 Mission
*Santa Ana*—Myron & Estelle Key, 2015 N Broadway
*Santa Barbara*—Robert Sikking, 227 E Arrellaga
*Santa Cruz*—Pauline Powell, 916 Riverside; Frederick Robinson, 1118 B Mission
*Santa Monica*—Sue Sikking, 1528 3d
*Santa Rosa*—Helen Wade, 845 3d
*South Gate*—Edna Drebert, 2945 Tweedy
*Stockton*—Grace Swannell, 48 W Poplar
*Taft*—Della Shutts, 402 Monroe
*Van Nuys*—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave
*Vista*—Sonja Samiran, 323 A B'way
*Walnut Creek*—Marie Giles, Eagles Hall
*Whittier*—Unity, 7819 Glengary

COLORADO

*Colorado Springs*—Ann Winstead, 1307 W Colorado
*Denver*—Alice Benson, 1441 Welton
*Pueblo*—Edith Wilshire, YWCA

CONNECTICUT

*Bridgeport*—Helen Kersten, 199 Fairfield
*Hartford*—Faith Cornwall, 721 Main
*New Haven*—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

*Washington*—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

*Clearwater*—Louise Beaty, Chamber of Commerce auditorium
*Daytona Beach*—Mary Huck, 128 B'way
*Delray Beach*—Frances Jarrell, 415 E Atlantic
*Ft Lauderdale*—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
*Ft Myers*—Ann Werner, Grand & Lafayette
*Hollywood*—Nora Campbell, 211 Morse Arcade
*Jacksonville*—Wm & Bonnie Grenson, 634 Lomax
*Lakeland*—Dan Gunderson, City Hall
*Lake Worth*—Maud Guitteau, 20 S Federal hgw
*Miami*—John Baughman, 158 NE 4th
*Miami Beach*—May Stoiber, 5501 Pine Tree
*Orlando*—Carolyn Parsons, 503 S Orange
*Pensacola*—Eva Rosencrans, 114 W Garden
*Sanford*—Carolyn Parsons, Valdez hotel

*Sarasota*—Dorothy Roy, Woman's Club
*St Petersburg*—Louise Beaty, 801 6 ave S
*Tampa*—Ruby Wagner, 626 No B
*West Palm Beach*—Hal Rosencrans, 707 Florida ave

GEORGIA

*Atlanta*—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

*Honolulu*—Marie Handly, 240 Lewers rd

ILLINOIS

*Alton*—Elsie Eckert, Mineral Springs hotel
*Bloomington*—Margaret Cain, 108 E Mulberry
*Champaign*—Viretta Sutherland, First Methodist Church Parish House
*Chicago*—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Cordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
*Decatur*—Hazel Erisman, 317 W Decatur
*E St Louis*—Florence Schaefer, 656 N 79
*Evanston*—Maud Kellogg, Evanston hotel
*Jacksonville*—Viretta Sutherland, Dunlap hotel
*Mattoon*—Unity, 1305 Broadway
*Rockford*—Bernice Biggers, 115 S Regan
*Springfield*—Eva Conover, 709 S 7th

INDIANA

*Ft Wayne*—Erwin Schlag, 2440 Fairfield
*Gary*—Grace Free, YMCA 225 W 5th
*Hammond*—Grace Free, K of P hall
*Huntington*—Erwin Schlag, Court house
*Indianapolis*—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

*Des Moines*—Wm Fischer, 3118 Grand
*Sioux City*—Grace Dickhaut, Insurance Exchange Bldg

KANSAS

*Hutchinson*—Nona Kerfoot, 316 W 15th
*Topeka*—Harriet Pfouts, Jayhawk hotel
*Wichita*—Carl & Lois Moran, 3241 Victor

KENTUCKY

*Louisville*—Mabel Carrel, 1322 S 4; Ruth Cox (col) 2907 Virginia

LOUISIANA

*New Orleans*—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
*Shreveport*—Gilliam David, 721 College

MAINE

*Portland*—Unity, 562 Congress

MARYLAND

*Baltimore*—E Roy Feldt, Emerson hotel

MASSACHUSETTS

*Boston*—Elinor MacDonald, 30 Huntington
*Cambridge*—Edna Titus, 881 Massachusetts
*Worcester*—Elinor MacDonald, Academy bldg

MICHIGAN

*Ann Arbor*—Marie Munro, 310 S State
*Battle Creek*—Eleonore Krafft, Woman's League
*Bay City*—Aelola James, 231 Wash
*Birmingham*—Frank Glabach, Theater bldg
*Detroit*—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
*E Lansing*—Roxie Miller, 425 W Grand River
*Flint*—Michael Giannuzzi, Metropolitan bldg
*Grand Rapids*—Leon Miller, Scribner & 2d N W
*Jackson*—Eleonore Krafft, Security bldg
*Kalamazoo*—Amy Moffatt, 209 W Dutton
*Lansing*—Nora Hines, YWCA bldg
*Midland*—Aelola James, Community Center bldg
*Muskegon*—Leon Miller, YWCA
*Pontiac*—Eve Edeen, 71½ N Saginaw
*Royal Oak*—Walfred Taurainen, 101 S Troy

MINNESOTA

*Minneapolis*—Lila Ranney, 2300 Hennepin
*St Paul*—Nellie Hohenwald, New York bldg

MISSOURI

*Independence*—Fannie Baldwin, 210 N Delaware
*Jefferson City*—Unity, 319 Ash
*Kansas City*—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
*Lemay*—Julia McKee, 284 Lemay
*Lee's Summit*—Unity Village Center
*Overland*—Kate Evans, 2422 Goodale
*Springfield*—Polly Weeks, 213 E Chestnut
*St Joseph*—Osla Jones, 12 and Felix
*St Louis*—Wm Helmbold,, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

*Billings*—Ross Breakwell, 101 Lewis
*Bozeman*—Mary Wessel, 103½ Bridges Arms
*Butte*—Mary Wessel, YMCA
*Great Falls*—Lillian Cook, 1023 2 Ave S
*Livingston*—Mary Wessel, 118 E Callender
*Missoula*—Maidie Van Etten, 517 E Main

NEBRASKA

*Omaha*—C N & Hallie Broadhurst, 1317 N 42d

NEVADA

*Reno*—Robt & Fay Caswell, 847 University

NEW JERSEY

*Allenhurst*—John Manola, 411 Spier
*Hackensack*—Eleanor Drew, Woman's club
*Montclair*—Gladys Stevenson, 6 S Fullerton
*Newark*—Edith Berry, Berwick hotel
*Plainfield*—Clarion Lindas, Babcock bldg
*Paterson*—Gladys Stevenson, 35 Church
*Ridgewood*—Louise Gerhold, YWCA, 112 Oak
*Trenton*—Edith Berry, 135 Academy

NEW MEXICO

*Albuquerque*—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

*Albany*—Marian Hoagland, YWCA
*Buffalo*—Lillian Matthews, Statler hotel
*Elmira*—Florence Duncan, 455 W Gray
*Flushing*—Adele Woodruff, 135-42 40 rd
*Forest Hills*—Adele Woodruff, Tennis Grill, 6 Burns
*Great Neck*—Emma Jean Sartori 73 Cutter Mill
*Ithaca*—Unity, Women's Community bldg
*New Rochelle*—Ethel Nickelsen, YMCA 175 Division
*New York*—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
*Rochester*—Elise Rosenburg, 55 Prince
*Roslyn Heights*—Adele Woodruff, 53 Mineola
*Schenectady*—Marian Hoagland, Lafayette & Chapel
*Syracuse*—Russell Kemp, 110 Onondaga A
*Troy*—Marian Hoagland, 1913 5th ave
*Valley Stream*—Stella Wrenn, 145 S Franklin
*White Plains*—Eleanor Drew, Masonic temple

NORTH CAROLINA

*Asheville*—Velma Hoffman, 430 McDowell

OHIO

*Akron*—Frank Grunder, 1075 W Market
*Canton*—Fred Beale, 203 6th N W
*Cincinnati*—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
*Cleveland*—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
*Columbus*—Joe Jones, 50 West 5th ave
*Dayton*—Ethel Crouch, 1008 Grand ave
*Hamilton*—Mary Harding, 117 Ross
*Mansfield*—Ethel Wallace, 29½ N Walnut
*Marion*—Mercedes Fossler, YMCA
*Springfield*—Lucy Stringer, 2215 E High
*Toledo*—Wallace Tooke, 2740 Upton
*Warren*—Frank Grunder, YWCA bldg
*Youngstown*—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

*Bartlesville*—Ruth Jacques, 1101 Johnstone
*Muskogee*—Ruth Jacques, Equity bldg
*Oklahoma City*—Alice & Schuyler Cronley, 318 Midwest bldg
*Okmulgee*—Ruth Jacques, 111 E 7
*Tulsa*—Grace Kehrer, 714 S Boston

OREGON

*Eugene*—Unity, 1215 Oak
*Portland*—Marion Lance, 811 NW 20

PENNSYLVANIA

*Philadelphia*—A Cotter, 1835 Chestnut
*Pittsburgh*—Andrew Carlson, 809 Arch

PUERTO RICO

*San Juan—Santurce*—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

*Chattanooga*—Frances Clement, 756 Oak
*Memphis*—Hassall Self, 1911 Madison; Montee Falls (col) YMCA bldg
*Nashville*—Susan Smartt, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, 2120 Tyler
*Dallas*—Ruth Gillespie, Cora Crandall, 5638 McCommas
*El Paso*—Mabel Peck, 1300 E Rio Grande
*Fort Worth*—Ruth Johnson, 901 Page
*Houston*—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlon bldg; Corine Smith (col) 3902 Leffingwell
*San Antonio*—Mary Myles, Maverick bldg

WASHINGTON

*Bremerton*—Marion Brown, 925 Park
*Everett*—E MacPherson, 2609 Wetmore
*Olympia*—Warren Meyer, YWCA
*Pasco*—Beulah Scott, 404 N 7
*Redmond*—Ella Peterson, Cedar & Kirkland (library bldg)
*Seattle*—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
*Spokane*—Herbert Hunt, 1124 W 6 ave
*Tacoma*—Warren Meyer, 1012½ A st
*Yakima*—Beulah Scott, 109 S 4

WEST VIRGINIA

*Huntington*—Daisy Daggett, Lewis Arcade

WISCONSIN

*Beloit*—Bernice Biggers, YWCA bldg
*Mercer*—Ella Beierle, Rice lake
*Milwaukee*—Mae Lundahl, 1820 E North
*Sheboygan*—Lu Verna Bauer, 1603 S 9

CANADA

*London*—Herbert Nicklin, 70 Dundas
*Montreal*—May Duncan, Ritz-Carlton hotel
*Ottawa*—May Duncan, Kings Daughters bldg, Laurier ave
*Toronto*—Mary & George Dunning, 173 Eglinton ave W
*Windsor*—Charles Roth, Pitt bldg
*Winnipeg*—Edna Bowyer, 360 Young

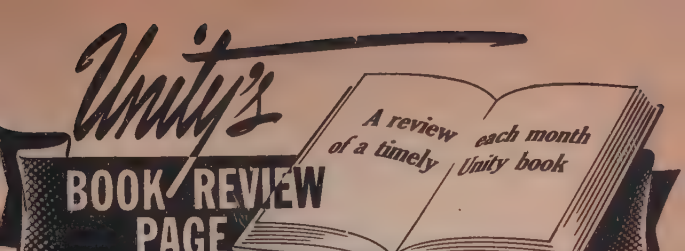
ENGLAND

*Carnarvon, North Wales*—Dora Johnson, Llanfair Hall
*Easington Village*—Thomas Merrington 11 Sea View, Co Durham
*London*—Ruth Hacking, 6 Stanhope Terrace, W 2
*Nr Whitstable*—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
*Sunderland*—T Merrington, Co Durham

MEXICO

*Mexico D F*—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 22 rue De Donai, Paris XVII, France; in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy; in German: Kathe Blenkner, Kindstr 16, Bad Godesberg/Lannerdorf Post Mehlem, British Zone; in Swedish & Finnish: Maija Blomberb, Tervakoski, Finland




# *Mysteries of John*

By Charles Fillmore

Bible students have detected in The Gospel According to John a spiritual quality that the other Gospels do not possess. Charles Fillmore appreciated this quality, and in his book *Mysteries of John* he sets forth revelations about this Gospel that came to him in times of meditation and prayer.

Among the passages analyzed in his inimitable style are: The miracle of the loaves and fishes, Jesus' explanation of the relationship between His teaching and that of Moses, the healing of the cripple at the Pool of Bethesda, and the healing of the nobleman's son. One of the high points of the book is the chapter dealing with Jesus' resurrection.

In *Mysteries of John* the beauty of the Bible text is enhanced by Charles Fillmore's vital, dynamic words relating its teaching to everyday life. He deals with the Gospel chapter by chapter and stresses points that will be especially helpful to the Truth student in attaining a high spiritual consciousness.

(*Mysteries of John* is priced at $1 a copy.)

# UNITY BOOKS AND BOOKLETS

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| Great Helper, The | .10 | Stream of Life, The | .10 |

(Any 12 of these booklets $1. Envelope included)

# NEWS from UNITY

## *To Help Explain God to Children*

Recently Unity's Sunday-School Department received a letter from a mother who lives many miles from town and wished to teach Sunday-school lessons to her ten-year-old son at home. Because she is new in the study of Truth, she felt inadequate to explain God to the boy.

In response to her request, the second quarter, second year of *Unity Truth Lessons for Boys and Girls,* which explains the nature of God, was sent to her along with this reply:

"We believe that you will find the *Unity Truth Lessons for Boys and Girls* a happy, helpful way to lead your son to an understanding of God as his indwelling, instant, and constant help in every need. We want our boys and girls to know God;. not just *about* God, but really to *know* Him. We want them to understand that by their thoughts, words, and actions they do establish the conditions of their lives. When we do this we have gone a long way toward helping them to build a foundation for happy, successful living."

*Unity Truth Lessons for Boys and Girls* is a three-year course consisting of thirteen lessons to each quarter and four quarters to the year. The material in *Unity Truth Lessons for Boys and Girls* is based on the Unity textbook *Lessons in Truth,* and the course is priced at $1 a year or 25 cents a quarter, obtainable from Unity headquarters at Lee's Summit, Missouri.

The free booklet *Truth Instructions for Children and Adults* lists all of Unity's Sunday-school supplies and will be sent to you upon request.

If you have special problems in your Sunday-school

work, Unity's Sunday-School Department will be glad to advise you. As this department tells its correspondents, "Helping you is our happiness, serving you is our joy."

## *Article on the Silence to Appear This Month*

The silence plays an important part in the Truth teaching, but it is a subject that is often confusing to new students in Truth. For this reason, one of the special features of the February *Daily Word* is the article "Prayer Is a Home-Coming (A Drill in the Silence)." Here is an excerpt from the article itself:

"There are many kinds of silence.

"There is the drowsy silence of the noonday fields. . . . There is the understanding silence that falls between new lovers and old friends. The movement of the heavens, the growth of living things, is silent. There is the silence of human thought.

"But deeper is the silence of the place of peace within you. Deeper is the silence where you commune with God."

In addition to "Prayer Is a Home-Coming," which is sure to give real enlightenment on the subject of the silence, the February *Daily Word* also includes two poems—one by Ella B. Flagg and one by James Dillet Freeman; a beautiful colored cover, showing the Portland Head Lighthouse; and, of course, the meditation, affirmative prayer, and Bible verse for each day of the month. A *Daily Word* subscription is $1 a year.

## *The Most Practical Thing in Life*

"There is nothing more practical in life than getting nearer to God." This sweeping statement is made in the inspiring article on prayer entitled "God Has the Solution," taken from a talk that Emmet Fox, the famous author and lecturer, made at Unity headquarters some time ago. This material has never been published before and appears in the February issue of *Good Business* magazine.

The article further advises: "Whenever we do our daily work—whatever it may be—with the sense that we are expressing God, we are praying." "Whenever we are enjoying ourselves, and realizing that it is the joy of God that is working through us, we are praying. And when we pray in that way, not only do we improve our consciousness of good, but the things we

do are far better done, and with much less trouble."

*Good Business* is Unity's monthly magazine that teaches its readers how to apply Christian principles in solving their business problems. Price, $1 a year.

## *"As He Thinketh within Himself, so* Is *He"*

The foregoing Bible verse, taken from The Proverbs, is often quoted to emphasize the power that our thoughts have in our lives. In her inspiring article entitled "Service," which appears in the February 7 issue of *Weekly Unity,* Clara Beranger offers much helpful counsel along this line.

Mrs. Beranger's article is written in her own interesting style and includes anecdotes from actual experiences of her friends and acquaintances that bring out her ideas. She tells of one man, Mr. Smith, who consulted his physician because of poor health.

"There's not a thing wrong with your body," the doctor told him. "It's in perfect condition, but from my long friendship with you and your family I think I know what's the matter with you. . . . Self-centeredness, a lack of interest in anything or anybody not directly connected with you."

How Mr. Smith was able to solve his problem provides interesting reading and offers practical ideas that can be of value to all of us. Mrs. Beranger builds her article around the challenging idea —"without love and service, religion is an empty ceremony."

*Weekly Unity* will bring valuable inspiration each week of the year for the low price of $1.

## *Treasure Mapping—an Effective Way to Pray*

Through the years many persons have been introduced to treasure mapping by *You* magazine and its predecessors.

And many who have tried it have found that making a treasure map and living by it is an effective way to pray, that it has helped them to prosper and to be happy.

Nearly every month *You* magazine prints a sample treasure map with instructions for its use, and the January 24 issue of *Weekly Unity* and January *You* carried fine articles on treasure mapping. If you wish to know more about making a treasure map, *You* magazine, priced at $1 a year, will be

a great help. You may also be interested in receiving the folder "Make a Treasure Map —Help Make Your Dreams Come True!" which will be sent free upon request.

## *He Played too Well to Win*

Basketball games are full of fast action and call for split-second timing. A basketball star must be accurate as well as fast. However, Curt Burdock, the hero in Jay Worthington's thrilling basketball story "Champ and/or Chump," finds that it is possible to play the game a little too well.

Teen-agers, and grownups, too, will enjoy reading about Curt Burdock in the February issue of *You,* Unity's Truth magazine published especially for teen-agers. This issue, of course, contains all the usual exciting features as well, including the "Tri-Crostic" puzzle; *You,* a monthly magazine, is $1 a year.

## *Unity Group Active in Finland*

In many parts of the world there are devoted Truth students who meet and study together. Such a group has been active in Helsingfors, Finland, for more than two years. Maija Blomberg, of Tervakoski, Finland, who is responsible for the distribution of Unity literature in Swedish and Finnish, works closely with this group, as does Mrs. Ida Palén, who recently completed the Swedish translation of the book *You Can Be Healed,* by Clara Palmer. Mr. Karl Forsten is president of this devoted group.

It is with a spirit of joy and thanksgiving that Unity headquarters congratulates this group upon its second anniversary, which it celebrated some four months ago.

## *Lenten Retreat Begins March 28*

Unity's Lenten Retreat this year will be held at Unity Village from March 28 to April 3, the week before Easter. This observance will be the first of four to be held during the 1954 season, and promises to offer much inspiration and spiritual help. Dates for the others are: Vacation Retreat—July 11 to 17; Fall Retreat—October 10 to 16; Harvest Retreat—October 24 to 30. If you wish to attend the Lenten Retreat, please send your reservation to the Director, Lenten Retreat in care of Unity at Lee's Summit, Mo.

# A YEAR-ROUND VALENTINE

Most boys and girls love to give and to receive valentines. The distribution of valentines from the beautiful valentine box at school causes much excitement and eager anticipation on the part of the children.

*Wee Wisdom* is a valentine that they will enjoy not just on Saint Valentine's Day, but all during the year. This monthly Unity magazine for children carries timely action stories illustrating good character traits and stressing basic Truth principles; it also offers poems, prayers, activities, and feature departments that provide constructive, fun-filled entertainment for boys and girls.

In the story "A Valentine for Mother," by Marcia Morgan, which appears in the February number, Bruce and Bob Martin are twins who try to fill their place as men of the house while their father is away on naval duty. They have saved their money faithfully to buy an especially nice valentine for their mother, but willingly offer the money to her when an emergency arises on the day before Saint Valentine's Day. How they find a way to give Mother a nice valentine by the next day makes a fascinating story that children will love to read. This number also includes:

"George Washington's Jacket," a Spartan story by Lawrent Lee; "Valentines All Year," a poem by Paula Lyons; "Akky the Switcher," a read-aloud story by Helen L. Howard; and many other fine features.

Give a *Wee Wisdom* valentine to the children you love. A year's subscription is only $2.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

# WILL JESUS' TEACHING WORK IN BUSINESS?

Probably many of us have asked such a question at one time or another; we may have wondered if it is really possible to be successful in the business or professional world and still obey the teachings of Jesus Christ.

Many successful businessmen are learning that it is not only possible but highly profitable in business dealings, as in any other field of human endeavor, to employ the rules that Jesus gave us.

"Christian principles," according to *Good Business* magazine, "are the best basis for business—the last word in economics." And each monthly issue of this practical magazine carries some ten articles written by and about persons in business who have proved this statement to be true. In their daily lives they have shown that the rules Jesus set forth are as practical and as powerful today as when He gave them to the world; in the pages of *Good Business* their stories are told so that others may benefit from their experiences.

In addition to such helpful articles, *Good Business* offers: the "Calendar of Activity," giving a positive quotation for each day of the month; the "Monthly Statements," which are used regularly by Unity students in many parts of the world; "Shop Talk with the Editors," containing short, uplifting items of interest to everyone; "Human Relations—How to Transform Them into Divine Relations," which prints letters sent in by readers and answers their questions about human relations; and poems and jokes for lighter moments.

A *Good Business* subscription, priced at $1 a year, will bring you 12 issues of useful, inspiring reading. Why not order yours today?

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

# SILENT-70'S MISSIONARY WORK

More than forty years ago, Silent-70, Unity School's "missionary department," was founded. Named Silent-70 after the seventy disciples that Jesus sent "two by two . . . into every city and place," this department has brought the teachings of Jesus to untold thousands of eager hearts and minds since its inception.

The work set forth for this department is the distribution of free Unity literature to introduce and to spread Truth to those who are seeking it. Through this ministry Army camps, hospitals, prisons, institutions, and individuals are supplied with pamphlets, prayer cards, and the periodicals UNITY, *Daily Word, Wee Wisdom, You, Unity Sunday-School Leaflet, Weekly Unity,* and *Good Business.* Unity books are also sent whenever a need for them is indicated.

The Silent-70 work is a labor of love, for throughout the world many thousands of friends are devoted to it. Their activities are directed through the Silent-70 Department at Unity headquarters.

The work of Silent-70 is carried on entirely through love offerings from Unity friends. If you wish to have a part in this missionary work, you may address your offerings to Silent-70 in care of Unity School of Christianity, Lee's Summit, Missouri.

To you who are lending your support to this worthwhile service, Unity and all who benefit from the Silent-70 ministry send sincere thanks.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# YOUR THOUGHTS CAN MAKE YOU PROSPEROUS

If you wish to be more prosperous, it is well to take stock of your thoughts. "Tell me what kind of thoughts you are holding," says Charles Fillmore, "and I can tell you just what you may expect in the way of health, finances, and harmony in your home." He advises, "See substance everywhere and affirm it, not only for yourself but for everyone else."

The Unity Prosperity Bank plan has helped thousands to think prosperity thoughts and thereby to become more prosperous, and it can help you to prosper, too. As you follow the seven-week Bank drill, you save to send UNITY to your friends, and you lay the foundation for demonstrating the prosperity you desire. Use the coupon below to send for your Bank today.

---

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-2-54

# AT HOME OR ABROAD — KEEP A TRUE LENT BRINGS BLESSINGS

Last year the book *Keep a True Lent,* by Charles Fillmore, was introduced for use in the Unity Lenten Program. Many enthusiastic letters have come to Unity headquarters from friends telling how they were blessed by reading the book and taking part in the program. Here are four that are typical:

"Since I wrote to you last, things have certainly been straightening themselves out. The Unity Lenten Program, along with your prayers, has helped me so much. The book *Keep a True Lent* is one of the most inspiring helps I have had. I look forward all morning to my 'time with God' each afternoon. The thought that it is a 'feast' has passed through my mind often."—*Minnesota.*

"Just a line to let you know how helpful the book *Keep a True Lent* has been to me. It is the first time I have fully realized what Lent really means. It is helping me to grasp the Truth as Unity teaches it and to cope with problems of my everyday life."—*Canada.*

"*Keep a True Lent* is a very valuable book and contains many thoughts that are new to me."—*England.*

"I bought a copy of *Keep a True Lent* from my Unity center and studied it all through. I found it so wonderful that I sent a copy to my sister in Florida. She, too, is more than pleased with it."—*Michigan.*

To take part in this year's Unity Lenten Program, you need: your Bible, the book *Keep a True Lent,* priced at $1, and the booklet *The Lenten Guide,* which is sent free with the book. Send your order today and be sure to receive it by March 3, when Lent begins.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# Inseparable

*Grace Noll Crowell*

These things are ageless, timeless; they are part
Of the eternal verities: The soil,
Pulsing with life from earth's warm, beating heart,
And mankind ever at his cheerful toil
Of plowing, sowing, reaping—and the old
Repetition as the seasons turn:
Ice and sunlight, whiteness and pure gold
Of the winter, and when summer fires burn.

Inseparable from life: The quiet mind
When the burden of daily living is well borne,
The rest at night that weary ones can find,
The comfort prayer can bring when hearts are worn,
And praise—like incense—lifting from the sod,
Taking its swift and certain way to God.